

Evangelical Christendom.

DECEMBER, 1879.

THE MONTH.

WE can scarcely overrate the importance of the events now taking place in Ireland. The anti-rent movement, as it is termed, but which is, in fact, the latest and most perilous development of the agitation on the subject of land tenure generally, led by Mr. Parnell, has attained a truly formidable height. The language used on many occasions has doubtless been of an inflammatory character, and such as is especially dangerous when addressed to an excitable and impulsive people like the Irish. Men are bound to abide by their engagements, however hardly they may press upon themselves, and tenant farmers certainly form no exception to the rule. The counsel, therefore, to such men, to pay no rent, or only such rent as they may find convenient, and yet to retain possession of their farms—to "stick to the soil," as it is termed,—is advice which cannot be too strongly reprobated, tending, as it does, alike to practical dishonesty, to a violation of the law, and to breaches of the public peace. It is not by such means that any further alteration of the land laws can be made, holdings divided or multiplied, the present landlords bought out, or a "peasant proprietary" established on the soil. In the interests of public safety, it is therefore needful that a watch should be kept on the sayings of the agitators, and that all utterances really perilous to the public peace should be with vigour and promptitude suppressed. This duty, however, is one of the greatest difficulty, since any arbitrary exercise of authority, and especially any straining of the law, is not only improper in itself, but aggravates the very dangers it is intended to prevent. Whether the Government, therefore, have acted wisely in arresting the three speakers charged with seditious language at Gurteen, the result alone can show. The arrest itself has, for the present, but intensified the excitement; and an immense mass meeting, held in the Rotunda, Dublin, presided over by Mr. Gray (who has not himself been identified with the anti-rent movement), and addressed by Mr. Parnell, M.P., has vigorously denounced the action of the Government, and even attributed it to a desire, on the part of the Ministry, to goad the people of Ireland into open insurrection, and thus take occasion to crush entirely the movement in favour of an alteration in the tenure of the land. Such an imputation, however unfounded, shows the difficulty of dealing with a people so excited, and the dangers attendant upon almost any course which, in a country so disturbed, a Government may have decided to adopt. But it is only fair to say that at this meeting, however otherwise tumultuous, the speakers did not use the language of sedition, and enjoined upon all engaged in the agitation to be careful both of their words and deeds, so that by the moderation of their tone, and their orderly demeanour and conduct, they might disprove the charges brought against them, and vindicate the agitation itself from undeserved reproach. How far this counsel may have been suggested by the decisive action of the Cabinet, it is, of course, impossible to ascertain; but as regards the advice itself, it should be remembered

that it is far easier to excite popular passions than to allay them when excited, and that a heavy responsibility rests on all who lightly, and without adequate justification, enkindle amongst a susceptible people feelings of resentment and indignation, which need but a spark to fire them into open insurrection.

The agitation in Ireland has given rise to rumours of an alarming character, to which, however, we apprehend but little credence can be attached. Reports of a Fenian rising, of preconcerted action between the Fenians of America and Ireland, and even of the secret supply (by war-ships !) of stores of arms and ammunition for the disaffected, are everywhere rife. The actual state of things is serious enough, without credence being given to these exaggerated and absurd delusions—the result of imagination worked upon by fear. We are glad to learn that the Irish Government are making provision to meet the distress in the districts where it is most expected to prevail, by removing difficulties in the way of landlords obtaining loans to enable them to employ the peasantry in public and necessary works. This is to be effected by an Order in Council, applicable to the places specified therein. It is to be hoped these, with other extraordinary measures likely to be taken, will materially mitigate the force of the calamity.

The Premier's speech at the banquet in Guildhall had been anticipated with much eager curiosity, but can hardly be said to convey any decided indication of the policy which, in the future, with relation either to the Eastern Question or to our foreign relations generally, the Cabinet is likely to pursue. All reference to the reluctance of Turkey to fulfil the engagements imposed on her by the Treaty of Berlin was studiously avoided, and Lord Beaconsfield confined himself to a courageous congratulation of his audience on the results of the recent war in Afghanistan, and on the increased security thereby gained for our Indian frontier. The difficulties in the way of inducing the Porte to perform its promises must, as we now know, have been at that moment specially present to his mind ; but on these he doubtless deemed it, for various reasons, impolitic to touch, and dwelt rather upon themes adapted to raise the spirits of his hearers, and to awaken in them anticipations, as regards this nation, of coming welfare and prosperity. And if his references to our foreign policy eschewed topics likely to depress his audience, his remarks upon domestic matters generally, and in particular on the state of trade and commerce in the country, were doubtless intended to cheer and to encourage those who hung upon his words. In these respects there undoubtedly is improvement in our midst, but the progress is inevitably slow ; whilst the state and prospects of agriculture are still such as to fill the minds of all lovers of their country with serious misgivings. Rumours, too, of possible further diplomatic difficulties with Russia do not tend to the restoration of public confidence. Were the prospects of peace in Europe more decidedly assured, trade throughout the Continent would receive an impetus from which Great Britain herself would be certain to derive, equally with other nations, the most substantial and enduring benefit.

Attention has once more been directed, by the authority of the British Government, to the non-execution by Turkey of her long-promised and as long delayed measures of reform. Over the recent diplomatic communications between Sir Henry Layard and the Sultan a cloud of mystery still hangs ; but this much is known, that a remonstrance was addressed to the Porte on the non-fulfilment of its promises, and a demand made for carrying out such changes as were, by the English Cabinet, deemed essential and imperative. The recent movements of the British Fleet, im-

plying possible coercion in case of refusal, are supposed to have influenced the Turkish Ministry—albeit taking exception, in the first instance, to England's claim to interpose—ultimately to submit to Sir Henry Layard certain draft measures of reform. Our Ambassador, however, doubtless to the surprise of the Sultan's Cabinet, was not satisfied, and required an effective militia, protection for efficient governors against intrigue, and a pledge for the progressive reform of the administrative system of the empire. These points, too, were conceded; but we fear that there is but small ground for hope that these promises will be better fulfilled than those which have preceded them, or that any real relief will be afforded to the oppressed and impoverished country by any pressure which our Government may put upon the Porte. It is not for us to assume that no steps whatever will be taken to give effect to the changes on which Sir Henry Layard now insists, but previous experience and knowledge of the Turkish character combine to reduce our expectations to a minimum. Already, it would seem, some obstacle to immediate practical action is discovered to exist. Baker Pasha has been appointed administrator or superintendent of the reforms to be carried out in Asia Minor; and another Pasha, we learn, has objected to the composition of his staff. To most Englishmen the appointment of Baker Pasha himself to such an office would perhaps seem most open to objection. It is not, however, for us to criticise the instruments which the Turkish Government may choose for the execution of its work—such criticism we may leave to the Turks themselves; but if such an incident as that above noticed may delay or even prevent the Sultan's signature to a decree, many others of scarcely more importance may cause it to be postponed *sine die*.

Rumours still obtain respecting the closeness of the relations now subsisting between the Governments of the Sultan and the Czar. The Russian Government has, it is stated, urged the Porte to carry into effect the reforms demanded by the British Government with the slightest possible delay.

Affairs in Afghanistan still remain in an unsettled and disturbed condition. Marauding tribes still occasion much uneasiness, although their most recent attacks have been successfully repelled. We are glad to observe that the very serious condition of Indian finance is at length attracting the attention of Indian statesmen of all parties, and that the affairs of India generally are beginning to receive the attention they deserve. This may perhaps be an advantage resulting to us from the war in Afghanistan. From South Africa we learn that the aspect of affairs in the Transvaal has become less threatening.

The question of the reforms in Cuba, now before the Spanish Cortes, including the abolition of slavery in the island, has occasioned great excitement in that colony; and some disturbances have occurred, in consequence of the hostility of the planters to the proposed emancipation, but not to any serious extent. Should this measure be eventually carried in the Cortes, the friends of religion and humanity will have abundant reason to rejoice. A new Ministry has been formed in Italy under Signor Cairoli; but the change is not likely to have any effect upon the foreign policy of that country.

Once more has the writ of suspension been put in force against the recusant Incumbent of St. Alban's. Perhaps, indeed, that is too strong an affirmation, for we learn that although on the 23rd of November the decree of Lord Penzance was affixed to the church doors, Mr. Mackonochie nevertheless preached and celebrated the Communion in defiance of authority. We presume that this reverend gentleman

aspires now to be regarded as the leader and the chief of the malcontent and contumacious clergy. For eleven years he has done almost exactly as he liked. Regardless of the fact that he was the accredited minister of a National Church, sustained and upheld by national law—a Church with definite formularies and a definite belief—he has acted in all respects as if he were the minister of an independent community, bound by no law, restrained by no liturgy or creed, and free to preach whatever doctrine, and, in public worship, to adopt whatever practice he might choose. More than that, he has shown himself determined in spirit to violate the law, even although sometimes, though only when it suited his purpose, he might affect to keep it in the letter. He has, in fact, proved himself a master of the art of equivocation and evasion, and utterly regardless of all recognized authorities and courts, both ecclesiastical and civil. He has pleaded the higher authority of the Church when he has refused obedience to the monition of a secular Court; and he has appealed to a purely secular tribunal when a Church Court declared against him, and decreed his suspension from his office. His plea of conscience, therefore, in the estimation of all impartial and reasonable men, must be regarded as invalid. His one aim seems to be to preach and teach what he styles “Catholic” doctrine, and to adopt “Catholic” usages and rites within a Protestant Church, established by the State, and by which those doctrines and those usages are alike forbidden! Can such an end, sought to be attained by such means, be regarded as honest, manly, and upright? To us it appears to violate the first principles of social morality, no less than the higher principles of Christian sincerity and fidelity to conscience and to God.

The two meetings held last month, in Exeter Hall and St. James's Hall respectively, “in defence of the Prayer Book” as it is, were convened and organized by the zeal and energy of the Vicar of East Brent; and the large and influential attendance at these gatherings, the tone taken by the leading speakers, and the uncompromising character of the resolutions so unanimously passed, clearly indicate the strength, vigour, and determination of the Ritualistic party. Convocation, as our readers are aware, have approved of a number of the recommendations of the Royal Commission which sat from 1871 to 1874 to consider the subject of liturgical revision. The changes suggested are of minor importance, but the simple fact that change has been proposed, and that such change, if it be made, will be effected by parliamentary authority, has aroused the cry that the Prayer Book is in danger, and, under the leadership of Archdeacon Denison, has rallied the Ritualistic hosts to its defence. The prevailing sentiment of the meetings was clearly put by the President of the Church of England's Working Men's Association, who stated that, “as a legislative assembly in secular matters, they honoured Parliament, but to legislate in ecclesiastical matters touching worship and ritual was beyond them.” The speaker and those who cheered him found it convenient to ignore the fact that the Church of England being not a mere denomination, but a national institution, maintained as such by the authority of the law, the power of the Legislature over it must remain complete. To meet the growing hostility felt not only by Ritualists, but by various sections of Churchmen, to parliamentary interference with Church matters, Convocation has, indeed, prepared a Bill to provide, as occasion may arise, for the amendment of rites and ceremonies—a Bill which confers upon that body the initiative power, and allows to Parliament nought but the privilege of a veto measure, of saying either yea or nay; but all parties in the Church must alike know that neither that Bill, nor any like it, has a chance of being passed by Parliament.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, November 16, 1879.

OPENING OF THE NEW PROTESTANT COLLEGE IN PARIS.

The event of the month for French Protestantism is the opening of the new College prepared by the Government for the Theological Faculty. The Faculty itself has been in existence three years, cradled in a dilapidated building, whose four rooms, opening on to a straight corridor, were anything but commodious, and hidden from any but the fond eye of those who cherished the hope of growth and blessing for the Protestant Churches in this small beginning. The two dozen works on the book-shelves have grown into a library of 2,000 volumes, and the seven students have increased to forty. The buildings lately opened are behind the Observatoire, on the Boulevard Arago; one building contains chambers for the students, and the other the class-rooms, library, rotunda for 200, and "the Faculty." It was in the rotunda that the official opening took place, in the presence of M. Albert Dumont, Dean of the Faculties; M. Gréard, Rector of the University; M. Flourens and M. G. Guizot, of the Administration of Public Worship; M. Würtz and M. Friedel, of the Faculty of Science; of all the Protestant professors, the students, and many pastors. A few ladies were also present. M. Jules Ferry presided. His speech showed the good understanding which exists between the Reformed Church and the State, and declared that there is no hostile feeling between the present Government and religion, when religion seeks not temporal aggrandisement or political power. After a touching allusion to Strasburg, and the catastrophe which uprooted the French Protestant Faculty there, throwing it like a shipwrecked mariner upon Paris, to be received and restored to existence, he added: "You know the title which is given to you by the decree which transferred you to Paris—'Mixed Faculty' [Lutheran and Reformed]—which means that by your very existence you give a high example of union and religious fraternity, of broad Liberalism and sound toleration; that on your threshold ceases the sectarian spirit of hate, which I call the *rachitisme* of religion and caricature of the Gospel. Here you will work, side by

side, in concert, even as formerly your fathers, the old proscribed Protestants, struggled, suffered, and passed side by side through such prolonged persecutions. (Great applause.) You are a Faculty belonging to the University. Your school of divinity (*séminaire*) is an institution of the State. The legislators of the year X., penetrated with the spirit of 1789, thought that the State should not be absolutely foreign to the work of recruiting the body of religious teachers. The State has here its proper place, and it keeps it, while it respects the liberty and the rights of the Churches. As guardian of the terrestrial body politic and of social tranquillity, it cannot be indifferent to a teaching which is so decisive in the existence of society; and as guardian of human knowledge, it should be to all serious teaching the most tolerant and liberal of masters. Between the Church and the State there is but a question of frontiers. Dogma belongs to the Church, science belongs to the State. All is settled by the supremacy of the State, full of deference, and by the independence of the Church, full of respect. Here all is easy. Not only is yours a religion of liberty, but a school of liberty. Protestantism has been in modern history the first form of liberty. (Great applause.) I salute you in the name of the Government of the Republic as a friendly power. We depend upon you, as you may depend upon us—upon our interest and our sympathy." (Applause.) The Dean, M. Lichtenberger, and Pastor Vignier, Professor of Practical Theology, then spoke, and closed the proceedings with prayer.

HOME MISSION WORK.

The *Mission Intérieure*, whose funds were waxing low, has received, in reply to a cry of genuine distress, gifts sufficient to carry on its energetic work. Now it is afloat, it calls for hands; surely never were they more needed. The facilities for speaking, printing, distribution, are great, and the ear of the people in many parts can be gained; and that hearts may be reached is proved daily. But, as yet, it is but a few volunteers who have opened a skirmishing fire, so to speak; a more complete rising of Gospel witnesses is needed. If all who know the Lord in France were to come forward, each in the sphere appointed to him by the Master, every man using his

"talent," we should soon see great things. Instead of mere approbation or disapprobation, we should see souls won, and . . . vigorous persecution! Where the army of God arises to the prey, the emissaries of the evil one troop up. It is now as ever; the liberty which rejoices those who are seeking the real good of France becomes anarchy in the hands of the mistaken, the blind, and the ignorant. The intense spirit of hate which the return of the proscribed of 1871 has excited in those who have learnt nothing during the last eight years, shows what lies at the bottom, and may be stirred up any day.

TWO ENEMIES OF FRANCE.

After remarking upon the perils of ignorance, a Republican journal points out two enemies of the Republic, of which it speaks as follows: "The first is the 'clerical enemy,' it is powerfully organized, and its influence extends over the whole land. We must fight it to the death, by saving our children from its detestable influence, and by not letting it come forth from the threshold of its temples, or allowing it to mix in the business of the State. The second enemy of our institutions is the 'authoritative Socialist element,' which recruits its adherents in our industrial centres, where the workmen have no time for getting knowledge. Only a few read and write at all. These have passed through the clerical schools, where they have been imbued with authoritative theories; and, arrived at manhood, under the pressure of want and misery, they have passed from the religion of Catholicism to that of Socialism. Of yore they assented to the strangest dogmas; now they accept, undiscussed, the most impracticable theories. The 'notion of possibility escapes them.' They believed in the curé's miracles; now they believe in the social ones promised them by their new teachers." What these are the

CONGRESS OF WORKING MEN AT MARSEILLES has shown. Protests against their doctrines are being signed by respectable republican workmen in various cities, as subversive and absurd. The *Marseillaise* journal declares that the reign of the *bourgeoisie* is over! "There is no more marrow in those dry bones. Thirty years ago the Republic was compromised and killed by the *bourgeoisie*; it can now be saved only by the people. Soon will be the advent of the people; soon will come the ruling sway of the working men. The republic of Florence was never better governed than when it had as its supreme head a working wool-carder, Michael Laudo. The French republic will find, to regenerate and

save it, legislators less incapable than the 363, governors less *nil* than the Waddingtons, Le Royers, and Andrieuxes. It will find, it has already found, and well knows, its Michael Laudos!" Some of the conclusions come to by the Congress were the "abolition of prisons," the "legitimacy of strikes," the "separation of the working classes from the *bourgeoisie*," the admission of women to public political life and study, "collective property" of tools and instruments of labour, etc., etc.

DR. SOMERVILLE'S SUCCESS

in Roman Catholic cities has once more proved that manly, uncontroversial statements of the Gospel will at the present moment gain the people's heart. Even in Nîmes the attraction was so great that, according to a private account, were he to return, no building would be large enough to contain the eager listeners. A rich man who expected an attack upon his Church and Pope, had placed four men who were to watch for a sign from him to make a disturbance; but, after listening awhile, he slipped towards them and said, "Do nothing; all this is good and beautiful!" The only scornful seem to have been the Protestant Rationalists. The session of

THE SYNOD OF THE FREE CHURCHES, interesting as it was, seems to have left no very great impression. It was held in October, and opened by a sermon preached by M. Pastor Hollard upon Christian liberty. The President was Dr. Fisch, who read a glowing report of the labours of the Synodal Commission. Two new churches have requested admission. M. Pastor Pozzy took a darker view of matters; according to him, there are diminution and backsliding, rather than progress. M. Pastor E. Barnaud gave a lively account of the different Churches, with their respective characteristics. Dr. de Pressensé said he was convinced of the weakness of the Churches, but the gain in general was more than the loss. Without being triumphant, their principles are maintained, and have made good progress. "It is a great thing that our Churches can say, after thirty years, in which they have vanquished such great obstacles, 'We have lived!'" The extreme penury of some, and the unequal salaries of their pastors, brought on the question of a central fund; but the idea of such a fund was, after prolonged discussion, rejected.

THE PROTESTANT CHURCH AT VERSAILLES being about to be rebuilt, the congregation, through the efforts of M. Jules Favre, who has married a Protestant and is himself an

attendant, have secured the temporary use of a room under the *Ceil de Bouf*, in the celebrated palace of that town, and there its

worship is regularly conducted. Louis XIV. never foresaw Protestant worship in his own palace.

SPAIN.

POLICY OF THE GOVERNMENT ON RELIGIOUS LIBERTY.

The following article, translated from the *Bien Público* (Minorca) of the 15th October, gives an account of the deliberate action of the Spanish Government on "the Religious Question":—

The Spanish Revolution of 1868 carried religious tolerance to Fernando Po, but when the Restoration [of the Spanish Monarchy] was consummated, the Governor-General of that island proposed to the Government that Catholic unity should be established again. Then followed the Royal Order of 23rd October, 1876, interpreting in the restrictive sense the 11th Article of the Constitution; and this the Governor published, authorized the closing of the Sunday-school of the Methodist Mission there established, and expelled the Protestant missionaries; one of them, Mr. Holland, being director of the school. On this the Minister-Plenipotentiary of Great Britain in Spain took action; the expulsion of the Protestant missionaries was disapproved, and Mr. Holland was informed that he might return to Fernando Po whenever he pleased. At length, the Council of State being consulted by the Government in Madrid respecting the Protestant missions and the establishment of religious unity in Fernando Po, has made its report, and the Government has accordingly published its Royal Order in the *Madrid Gazette*.

From this document it appears that the Governor of Fernando Po had decreed the expulsion of a Methodist mission from that colony, under the persuasion that the moment had come when Spain ought not to admit nor suffer any other sort of worship in her possessions in the Gulf of Guinea than the Catholic, Apostolic, and Roman. The antecedents of this subject are that the Catholic missions, not being supported by Spanish colonization in that archipelago, could not contend against the Methodists, who had their support in an English population, partly settled and partly floating; and that the inhabitants of those islands, being prepared to abandon idolatry, preferred to join the Methodists, with whom they would find much greater assistance to that end, independently of the religious truth they taught. Therefore the Supreme Government did

not approve of the measure taken by the Governor-General, but, on the contrary, had recently suppressed the allowance of money for the support of the Catholic missions. The following paragraphs of the decision of Government to which we refer are so explicit, that we think they should be given in full:—

"The Government does not admit that, with the slow and partial labours of these missions, we can extinguish the English influence, and rather believe that, far from increasing our own, we should damage the interests of Spain, if, with religious obstinacy, we were to stir up the opposition of the inhabitants against ourselves by always imprudently offending those feelings of religion which are ever ardent in men of African descent. It understands that the religious exclusiveness in Fernando Po is anti-social and impolitic, for it has been lately found that the advancement of culture effected by Protestant missions represents the general interests of civilization, and redounds to the benefit of Spain, whose sovereignty in those possessions has not been contested by any nation, our laws having been obeyed even in the times when English citizens have governed there in the name of Spain. And therefore it concludes with proposing that the measure adopted by the Governor be disapproved, and that no alteration be made in what had been previously established.

"The Council, in its consultation, examines two principal questions: *First*, whether the proposal of the Governor of Fernando Po as to the re-establishment of the Catholic unity in that island should be agreed to; *second*, whether supposing that it be allowed, that the measure be adopted dictated by the Governor of the island when he published the Royal Order of October 23, 1876, then in force on the Peninsula, as determining the application of the 11th Article of the Constitution of the State. It is the opinion of the Council that the Constitution now in force in the kingdom provides an easy and complete solution to both questions. That 11th Article, at the same time that the Catholic religion is that of the State, and while the nation binds itself to maintain the worship and ministers thereof, establishes

[the principle] that no one shall be troubled within Spanish territory for his religious opinions, nor for the exercise of his peculiar worship, so long as he observes the respect due to Christian morality; but it determines that no other ceremonies nor public manifestations be permitted except those of the religion of the State. The Council thinks that this Article is applicable to all the Spanish territory, and therefore applies to the island of Fernando Po; yet in such a manner that although it be not maintained that the Constitution of the Monarchy is entirely in force in all its possessions, it must be admitted that it has full force, and resolves negatively, in this particular, the present question; for the said 11th Article is opposed to the exclusion of the exercise of dissenting forms of worship in any part whatever of the Spanish Monarchy.

"The Council thinks, however, that the spirit of Catholic missions ought to be encouraged, in order that they may contend with Protestants, and therefore proposes: First, that (the Government) does not proceed to accept the procedure of the Catholic unity in Fernando Po. Second, that it does not proceed to approve the resolution of the Governor of the island, commanding the Royal Order of 23rd October, 1876, to be observed therein. Third, that maintaining the state of toleration with Protestant missions, if the Government comes to understand that the number of Catholics shall have so increased that it may be necessary to dictate special rules for the application at Fernando Po of the 11th Article of the Constitution, it may so do, taking into account the

religious state and peculiar circumstances of those territories, and proceeding with the greatest moderation in the matter. Fourth, that in order to attain the ends now indicated, it is advisable, and indeed it is indispensable, to re-establish and to propagate the Catholic missions and educational establishments in the possessions in the Gulf of Guinea."

So far the Council of State, in conformity with which his Majesty the King, in accord with the Council of Ministers, has resolved, as it appears in the *Gazette*; directing further that the Ministry of Ultramar do forthwith propose what is advisable for the political and administrative reformation of the present organization of the possessions of Spain in the Gulf of Guinea, endeavouring that provision be diligently made for the re-establishment of Catholic missions and instruction, in order that the doctrines of religion, and elements of the moral education that is wanting, may be diffused among the natives.

And so far the *Bien Público*. The obvious conclusion of the whole matter is that since the restoration of the Bourbon dynasty in Spain, a party in the Government, together with the Romish priests, has been reluctantly submitting to religious liberty, and is now bent on getting rid of it, if possible. But the British Government has withstood this intolerance; the Spanish people in general, and the most intelligent and patriotic leaders of public opinion in particular, have not submitted to it since the publication of the Liberal Constitution of 1869; and Spain has awakened from its latest dream of excluding the religion of the Reformation.

ITALY.

ASSEMBLY OF THE FREE ITALIAN CHURCH.

Florence, Oct. 15, 1879.

The tenth General Assembly of the Free Italian Church met, and was solemnly constituted, on 14th inst., in the old church of San Jacopo tra fossi here, with a noble Gospel sermon from Rev. Alessandro Gavazzi. The veteran Evangelist discoursed from 1 Thessalonians ii. 4: "As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The text was richly opened up, and illustrated under the three topics of the privilege, the sanctity, and the disinterestedness of our vocation as preachers of the everlasting Gospel.

The inaugural proceedings were scarcely over, and the thirty-nine deputies from

twenty-eight churches had but presented their commissions, when the venerable Buonaventura Mazzarella spoke from an overflowing heart about our "hearts being tried by God," to which the preacher had just alluded. The words of this aged servant of Christ on this, as on various other occasions when he addressed the Assembly, were listened to with rapt attention. He and the Evangelist and Church of Genoa, of which he is an Elder, had spontaneously asked admission into the Free Italian Church six months ago, and had been most cordially received. His presence in Florence was one of the great events of the Assembly. He was enthusiastically received by a large band of the brethren on his arrival at the station,

and accompanied on his departure to the railway by the whole body of deputies. It was not so much that he is a member of the Italian Parliament, and a judge of the Supreme Court of Appeal, as well as the writer of some of the best works on philosophy, but rather because of his life-long devotion to evangelistic labour, and never more earnestly than at the present time, and his hearty acceptance of the Confession and Constitution of the Free Italian Church, that he found himself surrounded by the affectionate sympathies of the brethren, and especially of the nine evangelists present, who had studied for the ministry under him and Desanetis in Genoa, many years ago. It was a great joy to see Gavazzi and him elected respectively President and Vice-President of the Assembly, and seated together in conference about the interests of the kingdom of Christ in Italy. The nomination of the secretaries, and of the various committees for business, and for the revision of accounts, and of the Evangelization Committee procedure, and other formalities, brought to a close the opening sitting.

Advantage was taken of the presence in Florence of an Italian explorer of Palestine of twenty-four years standing, the Cavaliere Dr. Pierotti, to have three lectures from him at the commencement of the evening meetings. This was a feature of great interest and edification. No one could listen to the descriptive narrative of the cave of Machpelah, and the children of Israel in the desert, and the scenes of our Lord's ministry, without having his faith strengthened, and many passages of the Bible cleared of all ambiguity.

The adoption of an excellent manual of procedure, which by last Assembly had been sent down for the consideration of the local churches, was the principal business of the Assembly. After perusal and prolonged deliberation at three sederunta, it was unanimously approved and ordered to be printed, as a suitable guide in regard to the duties and rights of members, ministers, and churches.

The five statutory reports presented to the Assembly bore evidence of internal peace, earnest work, and divine blessing. The Secretary, while regretting the absence of the deputy from Naples, through sudden indisposition, and of various other brethren, recounted the labours of the past year, telling of the adhesion of Genoa, a mother of churches, the entrance of Rev. John Thomas, a devoted labourer in the island of Sardinia,

and the urgent appeals from Airolo, Bergamo and many other places for preachers.

Mr. Haakard again told how the infant fund, confided to his care five years ago, was growing to manhood, there being now 18,000 francs to the credit of the account of aged and infirm evangelists, their widows and orphans. Signor Gavazzi reporting as to deputations abroad, described in his liveliest style the steady downpour of rain, the toilsome journeys, as well as the enthusiastic welcome and kind help which had everywhere been afforded in England and Scotland. Professor Henderson, in classic phrase, went over the work of the College in Rome with its eighteen students, and the loving labour of Messrs. Roenneke and Piggott, supplying so ably for the present the want of a professor of exegesis.

But perhaps the greatest curiosity prevailed to hear the report of Rev. Mr. McDougall, the Treasurer, for the stagnation of trade and the prevalence of bad times had made themselves felt as seriously in Italy as in other lands. The Treasurer, therefore, having spoken of the practical and business-like procedure of the Intermissionary Conference, and referred, as Foreign Secretary, to the many generous and energetic friends whom God had raised up for this Church in Great Britain and America, went into detail as to the legacies of Signora Guidici and Dr. Hugh Miller, the annual grant from the Italian Government for the Roman schools, and the deeply interesting letter of the Ministers of Education, and many other matters. He then showed such a gratifying balance in hand, and the prospect of a similar state of things at the end of the financial year, in December, that when he closed with the expression of his and his hearers all-absorbing feeling of gratitude to God, and called for an immediate public acknowledgment of God's guiding hand and gracious providence in all their affairs, the whole Assembly was bowed before God in most humble and affecting accents of praise and thankfulness.

The best methods of evangelization formed the subject of earnest discussion on one occasion, while on another the Assembly went the round of the Churches, and briefly heard the story of their needs, difficulties, and progress.

Communion services were presented by Signor Gavazzi from Jersey to the Church of Brescia, from Campbeltown to the Church of Genoa, and from Brighton to the Church of Bassignana.

The new Evangelization Committee was elected in the persons of Messrs. Gavazzi, Mazzarella, Lagonissino, Borgia and Mariani, and much interest was created by the admirable addresses of three Scotch ministers, Messrs. Ormond, of Stirling, and Russell and McCulloch, of Gourrock.

On the last day of meeting, a discussion on finance took place, which would have done honour to any parliamentary assembly. A letter and proposal from Rev. R. S. Ashton, of London, who was unavoidably absent, had been strenuously supported by Signor Gavazzi, so that a committee had been appointed to consider the best way of increasing the liberality of the Churches. The report was presented, and led to a thorough and practical debate, and the adoption of the envelope plan of gathering the weekly collections, which we trust will be as successful in Italy as it has proved in England and Belgium. The President put the plan in operation at once in the Assembly, and the envelopes yielded 83fr.

After a prayer for the King of Italy, the presentation of school medals, the passing of votes of thanks to the many helpers of the work, and the approval of the minutes, Signor Gavazzi pronounced a thrilling closing address, urging faithful and abounding labour in the cause of Christ, and the brethren separated.

JOHN R. McDOUGALL.

A PARISH SECEDING FROM ROME.

The parishioners of Ricaldone, a town in the province of Acqui, have just elected themselves into an independent church, which, by a decree emanating from themselves, is formally placed "under the high protection

of his Majesty King Humbert and the laws of the State," and is proclaimed to be "free and independent of the Courts of Rome and Acqui, which are anti-national and destructive of liberty." The chosen first pastor of the new and free Church of Ricaldone is the Rev. Melchisedec Geloso, whose nomination to the office of parish priest, although he was twice elected unanimously by the parishioners, was annulled by the Bishop. This gentleman, it is said, thinks but lightly of confession and absolution, and does not believe in eternal punishment.

THE LATE REV. J. LANDELS.

The death of the Rev. John Landels took place at Genoa, on the 2nd ult. Mr. Landels was the eldest son of Dr. Landels, of Regent's Park Chapel. He was educated at Regent's Park College, and did some years of useful and happy work in a pastorate at Kirkcaldy. Shortly after his youngest brother, Mr. Wm. Landels, became associated with Mr. Wall's Mission in Rome, the deceased felt a former yearning for a missionary career revive with great intensity. Encouraged to believe that the Italian climate would not injuriously affect him, he applied to the Baptist Missionary Society, and after honourably passing the needful examinations, was designated to the newly-opened field of labour. He went out with the confidence of all who knew him, and was followed with sanguine hopes of great usefulness. It was soon apparent that he had special aptitude for the undertaking, and his committee were cheered by good tidings of his progress, not only from his own graphic pen, but from various visitors to Italy. The immediate cause of death was typhoid fever.

GERMANY.

[From our own Correspondent.]

—, Prussia, Nov. 17, 1879.

THE PRUSSIAN PARLIAMENT.

The two Chambers of the Prussian Parliament were opened by the Emperor on the 28th of last month. The speech from the Throne mentions no religious questions, and none such are likely to be brought forward this session. The new Minister for Public Worship is constantly made the object of personal attack, and once or twice, in after-dinner speeches, he has rather overstepped the limits of official prudence, and thus given weapons into the hands of his adversaries; but the warm heart he has everywhere shown towards the Church has made him many friends in religious circles; and, as far as one hears, the

Emperor himself appreciates Mr. von Puttkamer's activity.

THE GENERAL SYNOD

was closed on the 3rd of this month, after an arduous session of nearly four weeks. At the end of that period we are able to express the grateful conviction that the General Synod has realized the hopes that were attached to it, and we trust that God's blessing will follow the work that has been done. The Lutherans numbered about sixty members; the friends of the Positive Union, seventy. These two parties maintained to the end their hearty co-operation, and thus secured a majority for all the measures which the believing members of our Church thought necessary. The Left only numbered nine

members. These maintained a dignified reserve, and only at the end made a short declaration to explain their silence. The Middle party, with about forty members, combined and constituted themselves an "Evangelical Association." Their leader was chiefly Professor Beyachlag, of Halle. In many important questions they voted with the majority, in others they expressed different opinions. The relations between the Church Government and the General Synod were those of mutual confidence. The President of the Supreme Consistory, Mr. Hermes, repeatedly took part in the debates. One felt that he was under the influence of a very different spirit from his predecessor, Mr. Hermann. The Minister for Public Worship also spoke several times in the General Synod. The Synod held twenty sittings, and seventy sittings of committees. Great zeal and diligence were necessary to finish all the work in this limited time.

NEW ECCLESIASTICAL LAWS.

The Synod assented to four important Church laws. One of these refers to marriages. A ritual similar to that in use in Hanover will in future be employed. The present ritual, however, provisionally introduced by the Supreme Consistory in 1875, which only gives the blessing of the Church to the marriage, is also admitted for optional use. The law also decides when the religious ceremony is to be refused. One of these is in the case of mixed marriages, when the man has promised to educate all his children in the Roman Catholic faith. This law settles satisfactorily a number of questions which have hitherto created numerous scruples of conscience and other difficulties.

The second law refers to those who neglect the ordinances of the Church, baptism, and the religious marriage. Such persons are to lose the right of being either electors in the Church or god-parents. The Synod added a provision to the effect that if they continue in their opposition to the Church, they may be excluded from Holy Communion.

The third law fixes the pensions of the clergy. Hitherto every aged clergyman leaving his office received a certain amount of money from his successor. This practice is abolished, and in future every clergyman will have to contribute to a fund, out of which invalid and aged pastors will receive a pension. The Synod added a clause to the effect that ministers employed in charitable institutions and in the service of home missions should have equal rights in this matter with other clergy.

The fourth law refers to the election of

pastors. The Church Government only proposed this measure because the fact that livings over a certain income can be given to none but clergymen who have been in office a certain number of years, made it necessary that the time spent in home missionary and similar work should be included in the computation. The Synod, however, seized the opportunity to put a stop, as much as possible, to the dangerous consequences of the free election of pastors. The majority did not wish to withdraw this right, and the provisions voted by the Synod will probably not be of great use. However, it is an advantage that applications for livings are henceforth to be addressed to the Superintendent only, that the clergy are not allowed to canvass for votes in the parish, and that if the Church Government refuses to confirm an election, a new election must take place within six weeks.

SYNODAL RESOLUTIONS AND DISCUSSIONS.

We must hope that all these laws will receive the sanction of the King. Besides these, numerous petitions were discussed. The Synod showed great interest in missions, and resolved that one Sunday in the year should be appointed for sermons on missions to the heathen; also that an annual collection be made throughout the country on behalf of the Berlin City Mission. This very useful institution now employs twenty-five missionaries and three clergymen. The Synod also passed a resolution in favour of the religious character of our schools.

A resolution was passed in favour of the religious press. Some members of the Synod also wished a revision of the Liturgy, but that question was only in general terms referred to the Church Government. The Synod addressed a petition to the Town Council of Berlin, requesting them to appoint clergymen for their large new institutions, the Hospital and the Lunatic Asylum. Only in one instance did the Synod, of its own accord, vote a change in our Church Constitution. When a clergyman refuses to admit a person to Holy Communion, he must report the fact to the parochial council. If this latter does not agree with him, he must admit the person at once. This is often a source of great pain to the minister's conscience. The Synod wishes to have this practice amended, so that when the parochial council is of a different opinion from the pastor, the latter may have the opportunity of making a complaint to the Consistory. With reference to the rights of the Church and the Synods, the General Synod wishes that the committees of the

provincial synods be heard on the appointment of superintendents, and the committee of the General Synod on the appointment of professors of divinity.

Prayer-meetings were held every evening during the session, and among all the believing members of our National Church the feeling prevails that the Lord has heard these prayers. All the more the Liberals attack the Synod in press and Parliament. They are preparing to get as many of their friends as possible on the parochial councils, which will be re-elected on the 4th of January next. Mr. von Puttkamer, in the House of Deputies, very warmly defended the General Synod.

THE DISTRICT SYNOD OF NASSAU met at Wiesbaden at the same time as the

Prussian Synod. The Church of the former duchy is United [combining Lutherans and Reformed], and many people there wish it to become incorporated with the National Church of Prussia. A proposition to that effect was, however, defeated by the Left. They are afraid that our Church Government should prove too orthodox for them. Some of the smaller German Churches are refuges for the "Liberal" clergy. In Hamburg, Mr. Hirsche, a member of the Protestanten-Verein, was not long ago appointed Senior of the Hamburg clergy. Though he left that society when assuming the high ecclesiastical office he now holds, he will not have changed his theological views so quickly.

AMERICA.

ANNUAL MEETING OF THE AMERICAN BOARD OF MISSIONS.

The seventieth annual meeting of the American Board of Commissioners for Foreign Missions was held at Syracuse, in the State of New York, on October 7 and three following days. The Rev. Mark Hopkins, D.D., LL.D., President of the Board, occupied the chair. A large number of eminent men from the Eastern, Middle, and Western States were present. About 1,700 visitors were most hospitably entertained by the citizens, and the attendance at the meetings was day after day about 3,000. Secretary Alden read the report of the Home Department, from which it appeared that the income of the year had been \$351,926, which is \$130,277 less than that of the previous year. The income fell \$161,891 below the expenditure, and this deficiency had been paid out of the Otis legacy. The Prudential Committee recommended that one-third of this legacy be devoted to the education of native helpers, one-third to the enlargement of present fields, and one-third to new missions, especially in Central Africa. These recommendations were adopted at a subsequent session.

The Rev. N. G. Clark, D.D., Corresponding Secretary, read the Annual Survey of the Missions, in which it was said that seven missionaries of the Board had died during the year; seven had been released from their connection with it, including three ladies; and that twenty-six new labourers, nine of them unmarried ladies, had been added to the missionary force. The concluding paragraphs of the Survey were these: "We have cause for gratitude, and lively hope for the future, that so much was accomplished in a year of trial and retrenchment; that thirteen new

churches were organized; that more than 2,000 converts were enrolled among the disciples of Christ; and that 700 young men were gathered in higher institutions of learning, the larger part preparing to become teachers and preachers of the Gospel; that 1,200 young women in boarding schools and seminaries have enjoyed the personal influence and Christian instruction of educated women from our best institutions; that so great an advance has been made generally in the work of Christian education; that the native churches have shown such zeal in supporting their own institutions, and in personal labours of their own countrymen; that new opportunities have been opened on every hand for the wider proclamation of the Gospel; and that war, famine, and pestilence were so strangely overruled for the furtherance of the kingdom of Christ, in turning multitudes from darkness unto light."

The following is the general summary:—

Missions.....	16
Stations.....	75
Out-stations.....	598
Ordained missionaries (7 being physicians).....	150
Physicians not ordained.....	7
Other male assistants.....	5
Female assistants.....	232
Whole number of labourers sent from America.....	394
Native pastors.....	132
Native preachers and catechists.....	302
Native school teachers.....	516
Other native helpers.....	220—1,170
Whole number of labourers connected with the Missions.....	1,564
Churches.....	261
Church members.....	14,675
Total number of pupils under instruction.....	26,737
Pages printed, as far as reported (Turkish, Japan, and Micronesia Missions only), 8,234,280.	

The annual sermon was preached by the Rev. Dr. Magoun, from Matt. xviii. 18, 19; and the Rev. Dr. Behrends, of Providence, also preached from Matt. xviii. 20. The Rev. Dr. Alden read a paper on "Our Great Opportunity;" saying there was a call for thirty devoted young men, including five physicians. The day has arrived when the American Board, in addition to a vigorous reinforcement over its entire field, should receive at least four special apostolic bands—one for China, one for India, one for Turkey, and one for Africa—men who know each other, plan largely, and together seize the critical and opportune hour. The Rev. Dr. N. G. Clark read a paper showing what has been done in Japan in ten years, and finding much to encourage renewed and extended efforts. This paper gave the following results: "Less than ten converts ten years ago; no church organized, no native agency, no schools for the training of such an agency, no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day more than 2,500 professed believers in Christ; a recognized evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament, editions of the 'Life of Christ,' and other works reckoned by thousands, and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than 160 devoted men and women from Christian lands. These are facts to quicken to the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity for careful observation, remarks that the change in the moral aspect of the country is in nowise measured by the number of Christians who have been gathered into the churches; but the influence of Christian thought and sentiment is manifest in every direction." The first church in Japan, of eleven members, was organized in 1872 by a missionary of the Reformed (Dutch) Church. From that time to the present there has been rapid progress.

It had been widely known that the Rev. J. O. Means, D.D., was sent to Europe several months since as a special agent of the Board

to make inquiries as to Central Africa, and learn any facts that might assist in selecting the best region for commencing a new mission by means of the Otis legacy. Dr. Means found very prolific sources from which to gather information, and had personal interviews with the representatives of various societies, missionary and scientific, and also with the King of Belgium, who is greatly interested in the subject; and the result of his inquiries was embodied in a carefully-prepared and elaborate paper, or treatise as it might be called, which he read. A new map of Africa, more than thirteen feet square, was suspended at the rear of the platform, and by means of a pointer the various localities mentioned in the paper were designated, so that the great audience could see the precise spot referred to, and the descriptions were thus followed with great interest. The region to which preference was given by Dr. Means was that of Bibè, a country on the river Coanzo, 600 miles from the west coast, and 400 or 500 miles south of the mouth of the Congo or Livingstone River, and at about 12° south latitude. It is reported to be a very healthful region, occupying a plateau about 5,000 feet high, is accessible, has a dense population, and is a great centre from which caravans and expeditions depart for the interior country.

Many eloquent, tender, and earnest speeches were made during the session, notably two by the Rev. Dr. R. S. Storrs, of Brooklyn. The closing session—when short addresses were delivered by members of the Board, by missionaries, and by pastors of churches in Syracuse—was a memorable occasion, when every heart was profoundly impressed and moved. The sentiment of the annual meeting throughout was that God is calling the Board and its constituency to a larger work than ever before, and to a more hearty and unreserved consecration.

NORTH AND SOUTH.

A correspondent, who dates from the city of Mexico, expresses the opinion that a reference (which he does not distinctly specify) in our pages "to the illiberality of the Southern people" of the United States "toward the coloured people of that section and also toward the people of the northern part of the Union," is not justified by facts. We willingly comply with his request to insert the following:—

"Henry Ward Beecher recently used this language concerning the Southern people: 'Never in history has a people borne so

much with so much patience, gallantry, and patriotism—a spectacle of moral grandeur and of substantial good intent and honour in those who have been so terrifically scourged, which is without parallel. These are true words."

THE REV. JACOB ABBOTT

has just died at his home in Farmington, Maine. He was born in 1803, and was Professor in Amherst College from 1825 to 1829. He then became Principal of the Mount Vernon School for girls in Boston. In 1834 he

organized the Eliot Congregational Church, in Roxburgh, of which he became the pastor. He relinquished in 1838 the position in favour of his brother, the Rev. John S. C. Abbott, and removed to Farmington, Maine, where he engaged in the production of books for young people. It is stated that a complete catalogue of his works would exceed 200 volumes. He leaves four sons, "all of them worthy of so illustrious a father," and one of whom is Dr. Lyman Abbott, of New York.

Home Intelligence.

THE MACKONOCHIE CASE.

It may be remembered that in June of last year, the Court of Arches made an order suspending the Rev. A. H. Mackonochie from the celebration of divine service for three years, on account of continued ritualistic practices at St. Alban's, Holborn. A writ of prohibition was obtained from the Court of Queen's Bench, but on the case being carried to the Court of Appeal the prohibition was annulled, as we reported in August last (p. 242). On the 15th ult. application was made to the Dean of Arches to carry out the original order. Lord Penzance expressed his regret at the delay which had been caused in carrying out the order of suspension, through the exercise, by a temporal Court, of a jurisdiction over the Court of Arches, which was not warranted by law. He ordered the publication of the suspension of Mr. Mackonochie for three years in the church on the 23rd inst., to take effect from that date, with costs. The Court would, he added, be willing to hear from Mr. Mackonochie any application for a relaxation of the sentence, founded upon a promise of obedience to the law. No such promise, however, was forthcoming. On Sunday, the 23rd ult., Mr. Mackonochie celebrated the mid-day "Mass" as usual, at St. Alban's, and preached at the evening service. All the points of ritual for which he has been judicially condemned were preserved in the celebration. Before the mid-day service, the officer of the Court of Arches, having served a copy of the decree upon Mr. Mackonochie, and having affixed a copy on the church door, was himself served with a protest against his proceedings by the vicar and churchwardens. The same parties refused to allow the clergyman licensed by the Bishop of London, who

presented himself for the purpose (his lordship's resident chaplain), to officiate in Mr. Mackonochie's place. In a document read by the latter, after the reading of the Bishop's license, he declared that he had not been suspended from his office by any court which has authority from God for that purpose. The implied ground of his disobedience is that Lord Penzance is the judge of a secular and not of a spiritual court.

BISHOPRIC OF NEW WESTMINSTER.

The Rev. Acton W. Sillitoe, D.D., late chaplain to the British Legation at Darmstadt, was consecrated Bishop of New Westminster, British Columbia, in the parish church at Croydon, on the 1st ult. (All Saints' Day). The unusual circumstance of consecrating a prelate at Croydon attracted a large congregation. The Archbishop of Canterbury was assisted in the consecration by the Bishops of London, Rochester, Columbia, and Antigua, and Bishop Tufnell, who has recently been appointed Vicar of Croydon. The sermon was preached by the Rev. the Earl of Mulgrave.

EDINBURGH CATHEDRAL.

The ceremony lately took place of consecrating the new cathedral at Edinburgh. Among those who took part in the services were 200 English, Irish, Welsh, and Scotch clergy; the Bishops of Down, Oxford, Peterborough, Bangor, Durham, and Madagascar; all the Scotch bishops, and an American bishop. The choristers were 200 in number. The cathedral, which holds about 2,500 persons, was crowded. The sermon was preached by the Bishop of Peterborough, from St. John, iv. 25. Handel's "Hallelujah Chorus" was sung during the service. On the south side of the cathedral sixteen sycamore trees were planted by the bishops present, and the row

is to be known as the Bishop's Walk. The cathedral, which is a magnificent structure of the early English style, from designs by the late Sir Gilbert Scott, has cost £120,000, the greater part of the funds consisting of a bequest.

OBITUARY.

One of the patriarchs of the English Church, to whom Cardinal Manning was formerly curate, died in his ninety-third year on the 8th ult. The Rev. James Tripp was of an old landed family in Somersetshire, who changed their name from Howard in the time of Henry v. He spent the first part of his life in various cures in Sussex. He was appointed in 1847 to the great rectory of Spofforth, which he held at the time of his death. Mr. Tripp was an earnest Evangelical, and was acquainted with Thomas Scott, the commentator, and other fathers of that school. Besides rebuilding the large parish church at Spofforth, he erected three chapelries and schools in the villages of his huge parish. Till the last few weeks of his life he was accustomed to spend many hours daily in the saddle unattended in parochial visitation, constantly preached, and attended to all the affairs of his charge. The Rev. Arthur Rawdon Ashwell died lately at the age of fifty-four. Since 1870, Mr. Ashwell has been Canon Residentiary at Chichester, and principal of Chichester Theological College. Canon

Ashwell was considered an able writer, published several lectures and sermons, and had some connection with periodical literature. The Rev. James Fleming, D.D., for more than twenty-five years minister of the Congregational Church, Kentish Town, expired on the 10th ult., at the age of sixty-three. A zealous minister of the Gospel, and warm friend to the cause of Christian union, he was held in high esteem by all who knew him. Miss Cecil, daughter of the late well-known Rev. Richard Cecil, died on the 15th ult., in the ninety-eighth year of her age, at Highgate Rise. Miss Catherine Cecil, who edited her father's works, is still living. She is between eighty and ninety years of age.

The choir of Canterbury Cathedral was reopened for public worship on the 18th ult., after restoration, at a cost of nearly £10,000. The Archbishop of Canterbury preached from John xvii. 3.

A service took place at noon on the 15th ult., in the parish church of Kensington, on occasion of the completion of the spire, which is 278ft. high—76ft. higher than the Monument. After the special psalms and hymns, the topstone was placed by the vicar on the spire. The work has cost £50,000.

The Wesleyan Methodist Thanksgiving Fund has now reached a total of over £200,000.

Literature.

Rays from the Realms of Nature; or, Parables of Plant Life. By the Rev. JAMES NEIL, M.A. London: Cassell, Petter, Galpin, and Co.

EVERYBODY has heard of the language of flowers; and not a little upon that subject has found its way into print which has left the reader no wiser than it found him. The work before us, however, is of a very different and superior class from those which are merely sentimental or amusing. It is a really sensible effort to give the import of flower-life and plant-life in many of their most striking developments, in words not only of truth and soberness, but of piety and divine wisdom. The analogies between certain aspects of "the life of God in the soul of man" and the varied processes of the vegetation which ministers so abundantly to man's sustenance, as well as to his sense of beauty, are not, of course, pointed out for the first time in this book. But this study of "Rays from the Realms of Nature"—evidently the fruit of much observation and reflection—has resulted in many new applica-

tions of the old and approved method. Not a little information on natural history is here combined with teaching on the highest spiritual themes. Thoughtful people, who are believers in divine revelation, will be sure to like the book; and others may be led to become thoughtful by perusing it. Its contents are rendered the more readable by being divided into brief chapters, and by being profusely illustrated.

The World of Prayer; or, Prayer in Relation to Personal Religion. By Dr. D. G. MONRAD, Bishop of Lolland and Falster, Denmark. Translated from the Fourth German Edition by the Rev. J. S. BANKER. Edinburgh: T. and T. Clark.

A WORK which displays at once much experience of human life, deep spiritual insight, reverence for the teaching of Scripture, and a familiar and close acquaintance with that teaching as it is adapted to meet every real want of the soul of man, under all its varied conditions, whether of faith, doubt, or disbelief. Written by one of

the most active of the bishops of the Church of Denmark, and translated from Danish into German, it has gone through four editions in the latter tongue before its present appearance in English. This—taking into account the character of the work—and kindred facts, suggest, as the translator justly remarks, that the decadence of religious life in Germany may not be so great as is sometimes represented. The author's starting-point is "the Imitation of Christ," as the proper aim of everyone who reads the Gospels with a believing, loving heart. The place which prayer occupied in the earthly life of the Saviour is next shown by a careful study of the several statements on the subject made by the four Evangelists. Remarks follow on the prayers of the Apostles. How we may walk in the steps of our Lord and His immediate followers in the practice of true devotion, and the training and culture of the heart necessary to that end, are then pointed out in a chapter on "Work within Ourselves." Hindrances to prayer are indicated; and the matter, or "contents" of prayer, the question how we ought to pray, and deception in prayer, are severally discussed. The work concludes with a chapter on the "Answer of Prayer—the Name of Jesus." Although we are not prepared to indorse every sentiment contained in the work, we regard it as one of great practical value for the promotion of personal piety.

La Vérité Chrétienne et le Doute Moderne. Paris: Sandoz et Fischbacher. London: Christian Evidence Society.

WE HAVE here nine lectures, delivered in Paris, in connection with the Christian Evidence Society, during the Exhibition of 1878. Dr. de Pressensé contributes a preface, in which he explains the circumstances under which the lectures were undertaken, and their general design. M. Doumergue opens the course by a lecture on "The Experimental Method and Christianity." M. Pozzy treats, in two lectures, of "The Earth and the Biblical Narrative of the Creation." Dr. de Pressensé sets forth "the Dignity of Man," and M. Godet the design with which he has been called into existence. M. Edouard Monod discusses "the True Conditions of Happiness." M. Jean Monod presents the claims of "the Books of the New Testament." M. Charles Bois shows the relation of "Miracles and the Laws of Nature." In the concluding lecture "the Divine Authority of our Lord Jesus Christ" is enforced by M. Frank Coulin. It will be seen that a wide range of subjects is covered by the lectures; the reputation of the lecturers is an ample guarantee for the ability with which the several topics have been handled.

Reminiscences of College Life in Bristol during the Ministry of the Rev. Robert Hall. By FREDERICK TRESTRAIL, F.R.G.S. London: Mariborough.

BETWEEN fifty and sixty years ago Mr. Trestrail left his home at Falmouth to study for the ministry, in the Baptist Academy, as the college was then called, at Bristol. During his residence in that city, he saw much of Robert Hall, who was the pastor of the congregation meeting in Broadmead Chapel, and of other leading men of the denomination to which he belonged. He often met the great preacher in the family and social circle, and had the privilege of holding long conversations with him. Much of what was thus said by Robert Hall is reproduced in these pages. Mr. Trestrail also gives us his recollections of John Foster and others less known to fame, but who, in their several spheres of useful labour, served their generation wisely and well. Here, too, are some glimpses of the outer world of half a century ago; but the book derives its chief interest from the portraiture of the religious society in which the young student who has now become the venerable Vice-President of the Baptist Union then lived and moved. These pleasing "Reminiscences" well deserve the publicity and the permanence which they obtain by their present appearance in print.

Biblical Things not Generally Known. Second Series. London: Elliot Stock.

MANY curious and interesting illustrations of Scripture, throwing light especially on portions of the Pentateuch, the Prophetical Books, and the Gospels, are here given, as obtained from works which are often not accessible to the general reader and from obscure sources of information. No opinions are expressed. The work professes to be a collection of facts, real or alleged, and is intended for the use of Bible students, Sunday-school teachers, and students. Two indexes—one of subjects, another of texts—place the whole contents of the present and a preceding volume at the ready command of the reader.

Now and Hereafter: Verses regarding the Word, Sacraments, and Prayer. Edinburgh: Lorimer and Gillies.

CRITICISM is disarmed by the statement which meets us on the first page of these rhymes, that they are "to be read not as poetry," "but as a homely and brotherly attempt to exhibit familiar and vital truth and procedure" in aspects frequently overlooked. The pieces here given, though but few, are of very unequal merit. Some readers may be repelled by the opening rhymes, which the author, judiciously, as we think, does not send forth as poetry; but if they fail to look beyond these, they will miss some

noble verses, which have evidently flowed from a reverent mind and a loving heart.

Self-Culture and Self-Reliance, under God, the Means of Self-Elevation. By the Rev. WILLIAM UNSWORTH. London: Wesleyan Conference Office.

AN able attempt to enforce upon young men the truth and full significance of the good old proverb, "God helps those who help themselves." The book has already obtained a large amount of well-deserved success, so far as success may be tested by circulation. It can scarcely fail to benefit, in relation to both worlds, some among the class for whom it is written.

The Evangelical Advocate and Protestant Witness. No. 1. Edited by Mrs. R. PEPPIE. Edinburgh: 13, South St. Andrew Street.

A NEW monthly, the principal objects of which are the advocacy of spiritual life, the promotion of evangelical work at home and abroad, and opposition to Romish error. A novel announcement meets us among its "special notices"—viz., that "no payment is given for articles of any kind." Taking this fact into account, the magazine may be regarded as not devoid of merit. The articles of which it is composed are on familiar historical and religious themes, with remarks on current events and on the progress of Romanism.

A Guide to Indian Household Management. By Mrs. ELIOT JAMES. London: Ward, Lock, and Co.

QUESTIONS are often asked in newspapers and magazines, to which the information here given furnish answers. The authoress does not pretend that her book is complete, but it will doubtless prove to be serviceable to those ladies who are about to visit India for the first time. Outfits, packing, bungalows, furnishing, servants, and domestic economy generally in India, are the leading topics upon which instruction is given.

The Minister's Pocket Diary and Visiting Book: 1880. London: Hodder and Stoughton.

WE have more than once called attention to this compact little work, which will be found very useful by clergymen and ministers. A ruled diary, for daily entries, and prepared blank pages for the registration of various particulars of pastoral labour, are among its principal features. There are also lists of ecclesiastical bodies, religious institutions, and other matters.

The Gospel in the Churches. By the Rev. J. F. B. TINLING, B.A. London: Bagster and Sons.

A PLEA, which is forcibly urged, both by the author and the Rev. W. H. M. H. Aitken, for special evangelistic services by the regular ministry.

Evangelical Alliance.

THE EDINBURGH CONFERENCE.

The Annual Conference of the British Organization of the Alliance was held for this year in the city of Edinburgh, on October 28 and succeeding days.

Following so closely upon the great gathering in Basle, it was not expected that there would be a large attendance of delegates from England and Ireland, but the presence of Scotch members and friends of the Alliance, and especially of those resident in and near Edinburgh, made up for deficiencies in this respect. There were, however, representatives from various parts of England and from Ireland, as well as from America, Canada, Turkey, etc. A very influential committee had been formed in Edinburgh to carry out the local arrangements, and consisted of the following gentlemen: Lord Polwarth; Sheriff Campbell; Lord Balfour of Burleigh; Sir Francis B. Outram, Bart.; Sir John Don Wauchope, Bart.; the Revs. W. L. Alexander, D.D.; Professor Blaikie, D.D., LL.D.; Principal Cairns, D.D., LL.D.; Professor Calderwood, LL.D.; Professor Charteris, D.D., LL.D.; Professor Flint, D.D., LL.D.; H. Bonar, D.D.; W. H. Gould, D.D.; W. H. Gray, D.D.; W. Hanna, D.D., LL.D.; J. C. Lees, D.D.; James Macgregor, D.D.; M. Mitchell, D.D.; W. Robertson, D.D.; Walter C. Smith, D.D., LL.D.; A. M. Stuart, D.D.; C. R. Teape, PH.D.; Andrew Thomson, D.D.; William Adamson; Owen D. Campbell, B.A.; G. D. Cullen, M.A.; J. G. Cunningham; E. C. Dawson, M.A.; W. M. Falconer, M.A.; William Fraser, M.A.; G. Giffen; William Gillies; William Grant; John Kelman, M.A.; J. G. Mackintosh, M.A.; John McMurthrie, M.A.; S. Newman; John Pulsford; W. F. Slater; J. S. S. Robertson, Bombay Church Missionary Society; T. K. Talon, B.A.; Alexander Whyte, M.A.; Ninian Wight; and J. H. Wilson, M.A.; Professor Balfour, M.D.; Messrs. Daniel Ainalis; Findlay Anderson; George F. Barbour, of Bonseid; W. F. Burnley; Edward Caird, of Finhart; John Carment, LL.D.; F. W. Bedford, LL.D.; Dr. H. Cleghorn, Stravithy; Edward Cruickshank; William Dickson; Lieut.-Colonel Dodds; F. Brown-Douglas; W. J. Duncan; E. A. Stuart Gray;

John Hoyer; R. A. Macfie, of Dregburn; Duncan McLaren, jun.; Maurice Paterson, B.A.; R. R. Simpson, W.S.; Robert Simson, B.C.S.; Major-General Nepean Smith; John W. Tawse, W.A.; James Martin, C.A.; and J. E. Dovey, C.A.

The general meetings were held in the large Free Assembly Hall, and this, perhaps, contributed to make the numbers present appear much smaller than they were. The attendance at the evening meetings was large (about 1,200 persons on one occasion), whilst the number at the morning gatherings was considerably above the average at similar Conferences. Comparing this Conference with that held in Edinburgh fifteen years ago, there was a marked improvement in every way.

The local committee made ample and admirable arrangements for the hospitable entertainment of all visitors, and regretted that they had not more guests to receive. It is only necessary to add two other matters of interest. On the Sunday preceding the Conference a sermon on Christian union was preached in the Greyfriars Church (Rev. Dr. William Robertson's) by the Rev. Dr. Stoughton, one of the Honorary Secretaries. On the Friday evening following the meetings the Edinburgh Committee commemorated the Conference by providing a free supper to 1,600 of the most destitute poor in the city, and earnest Gospel addresses were given to the guests.

On Tuesday evening, October 28, some 700 ladies and gentlemen assembled in the Royal Hotel, by invitation of Lord Polwarth, President of the Alliance. After the guests had been introduced to Lord Polwarth by the local Secretaries (the Rev. Dr. Murray Mitchell, Mr. Findlay Anderson, and Mr. J. E. Dovey), refreshments were served, and then the company distributed themselves throughout the fine suite of rooms in the hotel, and spent an hour in social intercourse. Subsequently an adjournment took place to the Free Assembly Hall, where seats had been reserved for Lord Polwarth's guests. The remainder of the spacious building was thrown open to the public, and nearly every seat was occupied. At eight o'clock the chair was taken by the Lord Provost, and after singing the 100th Psalm, prayer was offered by the Rev. Dr. W. Lindsay Alexander.

The Lord Provost said he trusted this meeting would be largely conducive in forwarding the great objects of the Alliance. It was a matter of much gratification that, in compliance with a cordial invitation, this Annual Conference of the Alliance should be held in this city. In consequence of the meeting at Basle having attracted many delegates who could not leave home twice in one year, there was not such a large attendance as usual, and it was to be hoped they would be compensated for this by the interest which had arisen in connection with this Conference. He might mention that the efforts of the committee had, to a large extent, been directed to arousing in their local churches a deeper sympathy in connection with the work of the Alliance. Those friends who were not present at the Conference at Basle would rejoice at the opportunity of hearing an account of the proceedings which took place; and the other matters which were to be

brought up were such as to leave good hope that the Conference would not pass away without a blessing. He gave them a most cordial welcome, and sincerely trusted the Conference would be instrumental in fostering a spirit of brotherly love in them all, and in bringing the Christian Churches more into combined action, and in spreading the knowledge of evangelical truth, and the advancement of the Redeemer's kingdom throughout the world.

Lord Polwarth, as President of the Alliance, then briefly and heartily welcomed the members to Edinburgh. He also stated that letters had been received from Lord Waveney, Sir Harry Verney, Bart., the Right Hon. Sir Robert Lush, the Right Hon. W. Brooke, the Very Rev. the Dean of Canterbury, Rev. Dr. Steane, Rev. Dr. Blackwood, Rev. William Arthur, Rev. Dr. Andrew Thomson, John Finch, Esq., Donald Matheson, Esq., and others, expressing regret at their inability to be present at this Conference.

Sheriff Campbell, as President of the Edinburgh Committee, offered the representatives of the Alliance a cordial welcome. He was old enough to remember the time when the Evangelical Alliance was formed, and the enthusiasm with which it was welcomed. Of late years that enthusiasm has disappeared, and he could not tell why; but, whatever was the reason, the signs of the times now were such as made it clear that Christian unity was a first duty, if they would see the great principles of their common Christianity a power in the world. He could testify from personal experience to the value of the Evangelical Alliance, for before it was established he knew very few clergymen outside his own denomination, but since then he had come to know many, and to profit by his

intercourse with them. The Evangelical Alliance had done a great work at home and abroad; its influence had been felt for good in all the countries of Europe; and he hoped that the meetings which were about to be held would do more than anything which had yet occurred to foster a spirit of loyalty and love among the Lord's people, that they might go forth under the baptizing of the Holy Spirit and win souls to Christ.

Colonel R. Wilmot Brooke, of London, and the Rev. Dr. Jessup, of Beyrout, replied on behalf of the English and foreign representatives.

The Rev. Dr. Stoughton then delivered an address on "The Recent Conference at Basle." In enumerating the many subjects brought before the Conference, Dr. Stoughton referred to the statements made in regard to the state of religion in the world, and said three things were much impressed upon his mind. The first was that within the last few years there had been a decided advance throughout Europe in what was called religious toleration. With the exception of one or two countries, which he named, a great amount of religious liberty was now enjoyed in Europe. There was, it was true, considerable religious persecution, but it resulted not so much from the laws themselves as from the prosecution of these laws by subordinate agents. But while this might be, there had been a steady growth of religious liberty. They often heard of the spread of infidelity, but so far as Europe generally was concerned, it appeared to him that this was the result of this spirit of toleration, men being allowed to state just what they thought. Well, he considered it better that they should know what was going on, and they should endeavour by fair, forcible argument to meet objectors. While, however, the fact came out that there was so much scepticism and infidelity prevalent, they were glad to know there was an amazing amount of Christian work going on, not only in England and Scotland, but all over Europe. At the Conference they had also principles developed in a most evangelical and philosophical manner. There was a tide at present of subjective thought flowing through men's minds in reference to philosophical matters, and there were a great many persons to whom the question arose whether there was an external world at all—who, in fact, were going back to the state of mind in which David Hume or Bishop Berkeley were; and

this tide of thought was becoming very common in religion. There were also shown at this Conference the connection between true religion and the great facts of the Gospel, and the principles which those facts embody. Not only had they the evangelical principles laid down, but they had also an exposition of the principles of religious liberty. Dr. Stoughton also referred to the work which had been done by the Conference in regard to Sunday-schools, religious literature, missions, etc.; and concluded by expressing a hope that their labours at Basle would be followed by a revival of religion.

Mr. A. J. Arnold, one of the Secretaries, gave a brief historical sketch of the operations of the Alliance,* and the proceedings closed with the Doxology and the Benediction.

On Wednesday morning, October 29, the opening devotional meeting was held under the presidency of the Rev. Horatius Bonar, D.D., who delivered the

"ANNUAL ADDRESS."

This was founded on the words contained in Exodus xxv. 8: "Let them make me a sanctuary, that I may dwell among them." Having spoken of the first consecrated abode of the Divine Presence upon the earth,— "the tabernacle of the Lord," or "Jehovah's tent,"—he went on to refer to that to which it gave place—the Temple. He spoke of its symbolism, and the significance conveyed by the materials of which it was composed and the way in which it was constructed. It was next shown how this foreshadowed everywhere "the one Church of God, the one body of Christ," composed of "the great multitude, whom no man can number," redeemed from among men. Having traced various points of analogy between the Temple of Jerusalem and the living temple now in course of erection, to be consummated in the perfection of the New Jerusalem, Dr. Bonar thus proceeded: "The temple at Jerusalem was Israel's meeting-place with God and with one another. 'Jerusalem is built as a city that is compact together, whither the tribes go up, the tribes of the Lord;' and of that compactness the altar was the centre, and the temple walls the bond. But our centre is not on Moriah, but on Zion; not the courts of the sanctuary, but the upper room into which the Holy Ghost descended in His power, filling not only the chamber but every heart to overflowing, making that primitive assembly to know the unity of the Spirit in the bond of peace.

* This address will be found on page 383.

'The disciples were filled with joy, and with the Holy Ghost.' Thus they were knit together. These words describe primitive Christianity; do they describe the Christianity of after ages? do they describe ours? It is in proportion as we come back to these two features, and have them transcribed on us, that we shall realize our true unity. On such words as these must an Evangelical Alliance base itself. It can accomplish nothing save by means of the truth embodied in them. The fulness of joy and the fulness of the Holy Ghost will knit all hearts together, and bring all wills into unison. The joy of the Lord is strength, and the joy of the Lord is unity. It brings all the happy ones together, casting out every jealousy and suspicion, preventing the entrance of all that would divide, and producing a brotherhood of love such as only joy can do. For it is Christ's own joy that we are filled with. 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' It is deep, abiding, and holy. It began on the cross, when first the sight of Him who was wounded for our transgressions brought the certainty of pardon and reconciliation to our souls. Then this joy of a new-found relationship to God filled up our hearts, and overflowed with affection to every living thing. The joy which welled up within us found expression to itself in love. Increase of joy was increase of love; decrease of joy was decrease of love. A joyful Christian is of necessity a loving one, and intercourse with Him who loved us and gave Himself for us, is absolutely essential for the preservation both of the joy and the love. And as it is with the fulness of the joy, so is it with the fulness of the Spirit. That fulness is the Church's heritage. She is responsible for the possession of it, and for the right use of it. 'Be filled with the Spirit.' This fulness is accessible to all, and we get it by dealing with Him who has it without measure, and who, when He ascended on high, received gifts for us. 'Open thy mouth wide, and I will fill it.' We have not because we ask not. We live without assurance, and are content with uncertainties. We pray so little, we study the Word so little. We grieve the Spirit by inconsistency, by worldliness, by vanity, by half-hearted discipleship; and though perhaps He does not altogether leave us, He intimates His displeasure by leaving us to reap the fruit of our resistance to His power and love. Our souls wither up. The churches suffer. Love waxes cold. Discord comes in.

The Church becomes the world. We step down to a lower platform. We seek our own, not the things that are Jesus Christ's. All for want of this fulness of joy, this fulness of the Holy Ghost. It is vain to argue about unity; equally vain is it to declaim about the noble spectacle of Christian union; still more vain to mistake compromise for conciliation, tampering with truth, or trifling with error. The cure for all dissension is going back to the primitive position, to the realization of the primitive privilege,—the being filled with joy and with the Holy Ghost. We should then be happier men; we should be holier men—more loving and more lovable; irresistibly and irrepressibly drawing closer to each other, as members of that one body in which the Spirit dwells; aiming not merely at the unity of the faith, and of the knowledge of the Son of God, but growing up into Him in all things, who is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Lord Polwarth then took the chair, and briefly referred to the programme of proceedings. Resolutions were adopted appointing Secretaries of Conference, and the Chairman nominated a committee to prepare a list of Council for the ensuing year.

"THE PRACTICAL RESOLUTIONS."

The Rev. Canon Battersby then submitted the practical resolutions (adopted at the formation of the Alliance, and ordered to be read at each Annual Conference). He said they would all agree that these resolutions were thoroughly scriptural, and breathed the very Spirit of Christ. At the same time, the very fact that it was thought advisable to read them year by year was a confession how far Christians had been accustomed to fall short of their observance. This was, indeed, a sad thing to have to confess in the advanced period of the Christian dispensation in which they lived. When the resolutions were drawn up in 1846, it was a rarer thing than now for members of different denominations to meet with one accord for advancing the cause of the Redeemer. It was true there were the Bible Society and the Religious Tract Society, at whose meetings Christians were accustomed to meet; but how little was there of gathering together in the Lord, or of recognizing one another in ordinary life as members of one household and faith! The change which had taken place was, he was

sure, in a great measure due to the efforts of the Evangelical Alliance. For instance, in how many towns and cities at home and abroad, at the beginning of the year, did Christians of different denominations meet together before the same Throne of Grace, entreating for the same thing with one heart and mind? After enforcing the several resolutions, the reverend gentleman concluded by remarking that the Apostle lays it down as a rule, "Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in another's way." A dear friend from Switzerland had lately visited him at Keswick, and on their way from the station to the parsonage in the dusk of the evening, he had occasion to warn his friend of a great stone which had fallen off a wall and lay in the footpath. His friend thanked him, but, not satisfied with this, he stopped, and proceeded to remove the stone out of the way, that others might not stumble over it. He felt reproved, and remarked to his friend that he had taught him a lesson to be always prompt in removing stumbling-blocks out of the way of God's people. How often a rash word or a fit of bad temper in Christians is a stumbling-block in the way of the weak, hindering union with them in Christ's Church!

An abstract of the annual report was given by Major-General Field, C.B., one of the Secretaries.

On the suggestion of Mr. R. A. Macfie, a few modifications were made, and the report was then adopted.

EVENING MEETING.

The Conference re-assembled in the evening, under the presidency of Lord Balfour of Burleigh. After devotional exercises, the Chairman briefly introduced the subject for the evening.

THE STATE OF RELIGION ON THE CONTINENT.

The Rev. R. S. Ashton in his address, after referring to the Romish and Greek Churches as not tending to favour a spiritual religion, turned to the Protestant communions, and showed how largely they had ceased to be a bulwark against the errors of the time. Whole regions of Protestant Germany have been stricken with spiritual death. In France, as was seen at the Synod of the Reformed Church in 1872, a large number of the pastors have ceased to believe in the simplest verities of the Gospel; in Switzerland, many of the pulpits of the Reformed Churches are now filled by men wholly opposed to the Gospel. But it could not be said that spiritual religion had no longer any hold on the forty-

five millions of European Protestants; for there is an earnest religious life prevailing in the Wappenthal, in Württemberg, and elsewhere in Germany, and also in many parts of France and Switzerland. Special reference was made to the Nazarenes of Hungary and to the Stundisti and Molokani in Russia, of whom Mr. Ashton spoke as follows: "It is difficult to obtain any exact and extended information respecting these humble believers. They seem to court obscurity, not from fear of disclosures that ought to be made, but in consequence of the way in which they have sometimes been presented. There is doubtless among them some singularity of belief and practice, but they are sober, honest, and truth-speaking. They gather around God's Word, and seek to follow its teachings; they are keeping up the flame of truth which the Churches around them have well-nigh extinguished beneath a mass of ceremonies, or by a strong current of unbelief. There, on the steppes of Russia and the plains of Hungary, these communities form a spiritual power that is purging society of much of its foulness, and raising up a race of godly men and women who may yet prove to be the hope of the future." Statistics were also given of the Evangelical societies of Belgium, France, and Switzerland; also of the missions in Italy and Spain; and after urging the necessity of earnest prayer for an increase of labourers for the great harvest field, Mr. Ashton concluded his address as follows: "It would be well if the Evangelical Alliance would again take up this subject of Continental Missions, and summon a general conference to consider the whole subject. Missions to the heathen were most thoroughly examined and studied at the Conference in Liverpool in 1860, and reported on in London last year; but continental work has never had careful attention bestowed on it by the united body of workers. The visit of the Rev. Messrs. Arthur, Bligh, and Fraser to Italy, as a deputation from the Alliance, was a step in the right direction. But if the various continental societies of Great Britain were invited to meet and look into the different aspects of the work, existing agencies scrutinized, and the methods pursued by each examined, rules for future guidance might be suggested, and plans be adopted for the presentation of the whole subject of Continental Evangelization to the Churches of this land, and thus deep and widely extended interest might be awakened on behalf of this vast section of the mission field."

The Rev. Dr. Jessup, of Beyrout, gave an interesting account of mission work in Turkey and in Syria. He then traced the rise and progress of Mohammedanism, and showed from the Koran and from personal knowledge that it must ever be a persecuting power while it existed, though it was now happily restrained by the Treaty of Berlin. He relied on the Arabic Bible and consistent life and character among Christians as the two greatest forces which could be brought to bear on that system of religion; and from the continued demand for that Arabic Bible and the work being done by 150 Evangelical native Christian churches in Turkey, he felt sure that the triumph of the Gospel there was simply a question of time. Christians were learning not to waste their time in quarrelling with one another when there were eight hundred millions of people in religious ignorance. He considered this Evangelical Alliance was doing much to economise and unite the strength of the Christian churches.

Pastor Stepanian, of the Armenian Church at Rodosto, Turkey, who was present, handed to the Secretaries a written address, which was read to the meeting by Dr. Murray Mitchell. The paper contained an expression of the cordial salutations of the Bithynian Union of Churches and Pastors, and of gratitude to the British Organization of the Alliance for its efforts in relation to religious liberty in Turkey. From the banks of the Euphrates, from the Balkans, and from the valleys of Syria, the universal echo is that a great harvest is ready, the seeds of which have been sown for many years, and have already begun to spring, while growing under the fertile soil. The continued efforts of the Alliance are needed to secure complete religious liberty.

After a brief address by the Rev. J. C. Burns, Moderator of the Free Church of Scotland, the meeting was closed with the Benediction.

THURSDAY MORNING.

The proceedings of this day were commenced by a breakfast, held in the Rooms of the Young Men's Christian Association; Mr. Sheriff Campbell presiding.

After breakfast, the Chairman introduced the subject of

HOME MISSION WORK.

The Rev. Dr. Robertson (Edinburgh), in the course of some remarks, described the state of his parish of Greyfriars at the time when he first entered on his duties as minister of the parish. At that time the state of the population in and around Grassmarket was so startling that, coming as he did from a quiet

country parish, he felt perfectly shocked. The people of the district could not be characterized as infidels, for they had no kind of belief at all; there was, in fact, nothing but a dark universal unbelief, and was fitly described at the time as a hell upon earth. The Rev. Doctor then described the means he had used, in co-operation with others, to reclaim these people, and afterwards compared the times he had referred to with the condition of the people at the present time. Though much yet remained to be done, a very great improvement had taken place; and the means used had been the establishment of a ragged school, a mission for adults and for children, an orphan girls' home, etc. And he suggested that all congregations should establish a girls' home, as a refuge for those girls whose parents were profligate and dissipated. He also advised that ladies should visit poor and destitute and ignorant people, for they could do much more good in many respects than male visitors could do.

The Rev. J. H. Wilson (Barclay Church) said that some misapprehension seemed to exist in England as to the need for missionary work in Scotland; but the fact was that in Edinburgh they had about 40,000 heathen, or persons altogether outside the Christian Church, and in Glasgow about 140,000 or 150,000; and they were increasing at the rate of 2,000 a year, the total population increasing at the rate of 10,000 a year. He thought that all who were professing Christians should engage in mission work, and said that some of the best and most effective missionaries he had found were among the humbler classes. In speaking of the condition of some of the people in the more destitute parts, he mentioned the case of one whom he visited, who said that she was of a different religion than he professed, and would not hear what he had to say. She said she was of the horse religion, which she explained to mean that she worked all the week and went to grass on Sunday. Mr. Wilson, in conclusion, gave some details as to the nature of territorial mission work, which had been successful in Glasgow and in Edinburgh, and which he regarded as the true method of Church extension.

The Rev. Dr. J. H. Wilson, of London, gave an account of the circumstances under which he had established a ragged kirk in the city of Aberdeen nearly thirty years ago; but, he added, it had long since become a clothed kirk, and in a great measure had solved the problem of how to reclaim the masses. When this mission was in its infancy, the Queen

and the late Prince Consort took an interest in it, and contributed to the funds.

The Rev. Dr. O. H. White, and others, also spoke briefly.

The Conference afterwards re-assembled in the Free Assembly Hall, when the Rev. C. M. Birrell presided over the devotional meeting.

At eleven o'clock the chair was taken by Lord Polwarth.

The report of the committee appointed to prepare the list of new Council was then submitted, and, on the motion of the Chairman, approved. Lord Polwarth was re-elected President. The Vice-Presidents were also appointed as last year, with the addition of the Very Rev. the Dean of Canterbury and Mr. Alderman McArthur, M.P.

The Rev. George Wilson, of Cramond, delivered an address on Ephesians iv. 15-19.

MISSIONS TO THE HEATHEN.

The Rev. Dr. Murray Mitchell, expressed his great satisfaction because of the prominent place assigned to the subject of missions, in the Meetings both at Basle and in Edinburgh. The connection between missions and the Alliance, was the closest possible. Unless missions were conducted in the spirit which the Alliance strives to manifest and extend, they would end in confusion, mortification, and defeat. Happily, there was much brotherly co-operation among labourers in the foreign field. He rejoiced to believe that the converts in heathen lands were more anxious for brotherly co-operation, even than the missionaries. They went farther; they longed for union—incorporation. The question was now earnestly discussed in various parts of India, whether there should not be one church—if not for all India, yet at least for each great province of India. In the warmth of their hearts, the native Christians seemed to overlook some of the practical difficulties which encompassed the proposed incorporation; but, at all events, we could rejoice in the charity and brotherly kindness which had awakened the high aspiration. But he must hurry to the main topic of his address. He was to try to remove two great misapprehensions. One of these was that modern missions were a failure. Probably every one would admit that early Christianity was no failure. Let them compare, then, the success of the Gospel during the first seventy years of its history, with the success of modern missions during an equal period; for it is not more than about seventy years since Protestant missions assumed any definite shape, or were prosecuted

with any measure of zeal. Well, so far as we can calculate, the number of professing Christians in the world about the year A.D. 100, was not more than half-a-million. Come now to modern days. The number of human beings rescued from heathensim, and walking in the light of the Gospel is, at this day, not less than two millions. So, then, this remarkable fact came out, that the progress of modern missions had been four times as great as that of Apostolic missions during an equal period of time. There was another misapprehension, which was widely diffused and very pernicious in its effects. It was this—that the heathen nations, if unevangelized, would continue very nearly as they now are, so that Christianity could quietly choose her own time and mode of attacking them. Truly, a most perilous delusion! For unless the battle with heathenism were soon fought on a large scale, it would have to be fought by-and-bye at an enormous disadvantage. For example; there were in India large bodies of races quite distinct from the Hindus proper, and probably aboriginal. Their number has been sometimes estimated at seventy millions. But in course of time the far greater portion of these non-Aryan races have fallen under the spell of Hinduism. They could not indeed be admitted into caste; most of them were regarded as so unclean that their touch, or their shadow, polluted a "twice born" man; and in western India, which was full of walled villages, they had to herd outside the walls with the lowest of the brute creation, while oxen and sheep were readily allowed a place within. Yet, through the sheer necessity of having some religion, these people had to a large extent adopted Hindu ideas and rites. It was appalling to think what multitudes had, during the last thirty or forty years, become, in this sense, Hinduized. Some had embraced Mohammedanism. The process was still going on. As yet there remained from fifteen to twenty millions of these down-trodden yet most interesting races, who had been comparatively little affected by surrounding religions; but India was being opened up and new influences from without were now brought to bear upon them. Their rude, vague demonolatry, or spirit-worship, gave way when it came in contact with any definite creed, or any form of civilization. Let us hasten to proclaim the glad tidings to these untutored races; and if the Church of Christ did what was quite within her power, all these millions might, within a generation or so, be won over to the truth, provided the blessing which has hitherto attended all

efforts for their good, shall graciously be continued. Similar remarks applied to those countries in which Mohammedanism was active in proselytizing. These especially were the islands of South-eastern Asia, and Africa to the north of the Equator, where the Mohammedans sought the extension of their faith. Probably in China, and certainly in India, we might be said to have come to a crisis. In India there are tens of thousands of young men who have been evidently tossed out of their religious belief by the secular education which the British Government supplied; who were launched on a sea of universal doubt, and drifting hither and thither as the current chanced to carry them, without an anchor, without a compass, without a guiding star. India, as some one said the other day, was in a spiritual agony. How long was this spasm of mortal pain to be allowed to last? Compassion for these tortured souls ought to make us hasten to help them, if help were permitted. If we neglected the duty, then it was exceedingly probable that educated Indian thought will pass over to some European form of infidelity, or else with characteristic subtlety invent some new form of unbelief, which would hold the Oriental mind enslaved for generations. Now, while educated India was crying out—not cynically, but sorrowfully, almost despairingly—"What is truth?" now was the time for the Church of Christ to speak in tones of sympathy and tender love, and beseech her to seek in Christ the way, and the truth, and the life. "Now is the accepted time;" to-morrow might be too late. Oh, what would rouse the slumbering Church to any right sense of the fearful peril of delay? Dr. Mitchell then said he had mentioned the number of converts. But it would be a most false mode of reckoning, to measure the result of missions simply by the roll of baptisms. That would be to estimate the value of the crop by the number of sheaves already cut, leaving out of account whole fields that were white unto the harvest. For one actually baptized, probably five in India were convinced. Conversion, in many cases, was sure to follow. Stupendous changes were approaching. India would probably move *en masse*. The great patriot-soldier of Italy, some years ago, spoke with a kind of rapture of what he called "the awakening of the nations." He meant the awakening of European races to a sense of the preciousness of civil liberty. But the great awakening of the nations was to be seen yonder, in the distant East,—where more than a half of the human race were beginning to shake off their

immemorial sleep, and seeking to behold their God. Oh, scene "surpassing fable," when East and West, after a separation of countless generations, during which they had been incapable of mutual sympathy, and even of mutual comprehension, should at length meet as brothers; should bend in adoration at the same footstool; and with one heart utter the great words—"Our Father, which art in heaven!"

The Chairman referred to the absence, through indisposition, of the Rev. Wm. Arthur.

The Rev. John McCarthy, of the China Inland Mission, stated that he must confine himself to the one point of calling attention to the special openings for Gospel work which existed in China at the present time. While strongly deprecating the national sin in forcing opium, for the benefit of our Indian revenue, on an unwilling people, he pointed out that the Lord had caused the very wrath of man to praise Him, and so the opium wars, which we must all deplore, had been used to open up the country to the Gospel. The rebellions in various parts of China for so many years, by scattering the people from one part of the empire to the other, and bringing many of those into intercourse with foreigners, had also tended in the same direction. Famine, too, had been overruled by God to this end. He referred to the terrible loss of life in heathen China, and mentioned the fact that nine and a half millions of souls had been swept into eternity during these terrible years of famine. The people had in vain sought help from their idols, and they acknowledged the fact that not till the missionaries came and prayed to the living God did any rain fall, and that they were then enabled, through the famine relief distributed by the Mission, to buy grain, and thus secure a harvest. The survivors from the famine are therefore prepared to listen attentively, and in many cases show a deep interest in the truths of the Gospel. He reminded the Alliance that we were living in the days which our fathers had prayed for, and that we should earnestly set ourselves to take full advantage of the openings now set before us. He pleaded for more prayers and more efforts, asking especially that all who desired the spread of the Gospel in China should pray earnestly that the Lord would give our rulers wisdom, and teach them how to deal with the opium traffic, which he believed to be a greater hindrance to the spread of Christianity than perhaps even idolatry itself.

Pasteur Lafleur spoke briefly of the work now being carried on by Protestant missionaries among the French Roman Catholics in Canada.

The proceedings were closed with the Benediction.

THURSDAY EVENING.

Lord Polwarth presided; and after singing, prayer was offered by the Rev. Sir H. W. Moncreiff, Bart.

The Chairman submitted the following motion: "That, viewing the great hindrances to the cause of Christ arising from the abounding intemperance in many lands, and also of the great hindrances to the Gospel in China and other parts which the opium and the opium trade was calculated to produce, and inasmuch as no means had yet been devised by which this could be effectually met and overcome, the Alliance invite Christians everywhere throughout the world to unite on some appointed day in special prayer that God, in His great mercy, would graciously deliver the nations from those sad evils." The motion having been unanimously carried, it was remitted to the Council in London.

Major-General Halliday then submitted a vote of thanks from the delegates and friends from England, Ireland, and other parts, to the Edinburgh Committee for the excellent arrangements which had been made for the Conference, to Lord Polwarth for the cordial reception given to the guests, and to the Christian friends in Edinburgh for the warm hospitality accorded to the visitors. The Rev. A. M. Preston, Vicar of Winalow, and the Rev. D. Mullan, Secretary of the Irish Branch, supported the resolution, and the Chairman briefly acknowledged the vote.

THE POWER OF UNITED ACTION.

The Rev. George Edgcome, M.A., Rector of St. Peter's, Nottingham, after some preliminary observations, said he could not tell them how he sighed for Christian union. "The religion of Jesus inculcates love, and yet there is comparatively little Christian union to be seen in the visible Church. The late Edward Bickersteth, a clergyman of the Church of England, who took a prominent part in the formation of the Alliance, said: 'I feel strongly that mutual humiliation before God is needed from us all. Oh, may the Spirit, our Lord has pronounced blessed in His sermon on the mount, be granted to us! We shall agree in devotional and practical things, I trust, to a great extent; and there is a wide field of doctrine also in which we are one, if we can keep subordinate things in their due place.' Bickersteth struck

the right note when he spoke of the need of mutual humiliation before God. The badge which Christ gave whereby His disciples might be known, was 'Love one another.' It is by oneness that Christians are to recommend to the world the claims of Jesus, 'that the world may believe that Thou hast sent me.' And so little Christian union seen, there is indeed room for mutual humiliation. But the basis of Christian union is personal union with Christ. If that be a reality in the experience of any two of us in this hall to-night, then there is union. We may be separated by party walls of man's building—walls of partition which neither of us may be willing to pull down; but if I am in Christ, and he is in Christ, we cannot be barbarians one to another; we are brothers in the Lord. Apart from real personal union with Christ, every other attempt will prove a failure. It is comforting, amid our strifes and party divisions, to feel that just in proportion as we love the Lord, we love those in whom we see His image. I can give you an illustration of the good effects of the Evangelical Alliance in my own experience. At an annual meeting in Nottingham last year, I met on the platform a brother who the night after was to preside at a Liberation Society's meeting, and I was to preside in the course of the week at a meeting where we settled, at least to our satisfaction, that disestablishment and disendowment would be both impolitic and unjust. That did not, however, prevent our making arrangements to hold together evangelistic services to manifest to the world our oneness in the Lord. We must foster charity—use it as the girdle to bind our Christian graces together. Let the peace of God rule in your hearts, then all will be well. We must take care that we are not wise in our own conceits. There are many who are ready to declaim against the infallibility of the Pope of Rome who have the Pope in their own hearts, and think themselves infallible. True wisdom is in holiness. I am afraid that, after all, I am forgetting my text—'The power of a common interest and work to draw Christians together.' The plain English of that (and, I suppose, the Scotch as well) is, join the Evangelical Alliance! It affords scope for the exercise of Christian union, and an opportunity of showing how real Christians love one another. There is nothing like work to unite us. Our highest work should be to win souls for Christ. There is nothing like co-operation. Christians are like the spokes of a wheel, all

tending from the circumference to one centre. When the wheel is still, we see the separate spokes, but set it in motion, and the distinction is lost. So, if we stand still and stand aloof, the 'spokes' will be very manifest. Let Christians of different denominations work together, they become one in aim and one in purpose, in winning souls to Christ. We should thank God for the Evangelical Alliance. The questions which separate us (as it has been well said) are not, How is a soul to be saved? but, How is the visible Church to be governed? or, How is the ministry to be supported?—questions by no means unimportant, but questions which do not weigh as a feather in the balance beside the weightier one of, How is a soul to be saved? Ask us, What is the ground of a sinner's hope? we shall answer, 'Other foundation can no man lay than that is laid, Jesus Christ!' Ask us, What is the burden of life? and we shall say, Sin! Ask us the remedy, and we shall with one voice answer, The blood of Christ. Thank God, you will find oneness here. Uniformity we need not trouble about; union we should strive after, and that Christian union is seen in such a meeting as this."

CLOSING ADDRESS.

The Chairman then proceeded to deliver the closing address, founded upon John xvii.

Lord Polwarth remarked that this sublime prayer of our Lord for His Church embodied the main principles of the Evangelical Alliance. No doubt the study of this prayer had done much in awakening in the hearts of many of God's people a desire to attain our Lord's wish, as there expressed. Lord Polwarth then referred to the circumstances under which these words were spoken, and dwelt on the solemn incidents of the scene when our Lord was about to suffer, and testified to the last, by word and deed, His love to His disciples in that and all succeeding ages. His lordship then continued: "He foresaw all the vicissitudes of His Church; He knew all the temptations to which it would be exposed, and not least of these, the danger of internal discord and strife; He could estimate as no one else could the marring influence which these might exercise on the welfare of the Church, the spread of His truth, and the salvation of souls. Hence, gathering all His saints together, from those who sat around Him then, to the soul that should be the latest converted to Him, He

prayed that all the blessings He asked might be theirs in common, that all might share in His grace, and that, united to Himself, the true Vine, all might be one with each other in the power of their common life in Him. He knew full well the diversity of natural character of each disciple—their individual preferences and prejudices, all of which would doubtless influence their immediate hearers; but He who formed all things visible in wondrous diversity, the more aptly to combine in perfect harmony, formed His Church one in spiritual unity, to manifest that oneness through many beautiful forms of diversity adapted to the various wants and inclinations of different nationalities and climes. Thus to bring to bear upon the outside world a testimony superior to that which could be derived from dead uniformity, that the world might be constrained to own that far above all divergent influences of natural character and taste, there is a power animating and controlling the true disciples of Jesus which is not of earth, but from above. He Himself was about to yield up His life, but only to take it again; to yield to death, only to trample it under foot, and ascending into heaven, to be the Lord and Giver of life to all His people. They, receiving such power from above, were to be witnesses of His resurrection. Our Lord's Prayer was not, however, confined only to the scene of the Church's trial and toil—time, circumstances, many things, would separate the disciples of the Lord; but He anticipated the time when there shall be one fold, and when He, the one Shepherd, should have around Himself His whole beloved flock. From all parts of the world, from all nationalities, He would gather His lost sheep; and at last, washed, sanctified, and glorified, He would have them all with Him, beholding His glory. Having loved His own which were in the world, He loved them unto the end. But His love to His own knows no end; and the last echoes of this sacred prayer linger with us always, bidding us live here below as those who anticipate the coming King, the coming glory, and the common participation of all He hath purchased and asked for us."

A vote of thanks to the President was moved by Mr. R. A. Macfie, and carried unanimously.

The Conference was then closed with singing and prayer.

A BRIEF HISTORICAL SKETCH OF THE OPERATIONS OF THE EVANGELICAL ALLIANCE.*

The main object of this paper is to present a few facts in answer to the question, "Of what practical use is the Evangelical Alliance?" By way of preface, however, it may be desirable to glance at the history of the Alliance. In 1845 an invitation, signed by fifty-five Scottish ministers and laymen, convened a meeting at Liverpool to consult on the best means of promoting Christian union. Two hundred and sixteen Englishmen responded to the call. Here was the inauguration of the Alliance, and it is almost impossible to describe the effect produced upon those present. The Pentecostal gift seemed all but visible by outward fire. The few witnesses now living describe it as a "marvellous manifestation." Any good which has resulted from the union then accomplished must be attributed to the divine energy imparted then, and still continued, in approval of efforts to exhibit the *oneness* of the one Church of the living God. This meeting was followed by another in London, in 1846, when some 800 Evangelical Christians—Episcopalians, Methodists, Presbyterians, Independents, Baptists, Moravians, Lutherans, and others—including many of the holiest and most distinguished, of various nations, assembled to complete the efforts of previous years, by the formation of the Evangelical Alliance. The meeting was presided over by the late Sir Culling Eardley Eardley, Bart., so well known for his Christian zeal, catholic sympathies, and administrative abilities. Among other friends of Christian union (since deceased) who took a warm interest in the launching of the Alliance, the following may be mentioned: The Revs. Edward Bickersteth, Dr. Raffles, Dr. Chalmers, Dr. Candlish, J. Angell James, Dr. Bunting, Dr. Wardlaw, and the Hon. and Rev. B. W. Noel. Since the Alliance was constituted, and the British Organization formed, branches have been established in various countries—France, Germany, Switzerland, Holland, Italy, Spain, Sweden, Turkey, Syria, Egypt, India, the United States of America, Canada, Australia, Japan, West Africa, etc., etc.

The great object of the Alliance is to aid in manifesting the union which exists amongst the true disciples of Christ, to promote this union by fraternal and devotional intercourse, to discourage strifes and divisions, and to im-

press upon Christians a deeper sense of the great duty of obeying the Lord's command, to love one another, and to seek the full accomplishment of His prayer, "That they all may be one . . . that the world may believe that Thou hast sent me." In subserviency to the same great object, the Alliance endeavours to exert a beneficial influence on the advancement of Evangelical Religion, and on the counteraction of infidelity, of Romanism, and of the desecration of the Lord's-day. It also aims at two other main objects—the defence of religious liberty, and the initiation of various enterprises for direct Christian work.

1. *Harmony of Christians.*—Of the changed aspect in regard to party feeling among pious Protestants, it is only necessary to remark that the duty of moderation in controversy, of generous allowance for differences of judgment, and of cordial action, are now very generally recognized. This result is due in a great measure to the influence of the Evangelical Alliance during the past thirty-three years.

2. *Conferences.*—Seven General Assemblies of Christians of all Nations, convened by the Alliance, have been held in London, Paris, Berlin, Geneva, Amsterdam, New York, and Basle. Directly and indirectly, these great gatherings have been most beneficial to the whole Church of Christ, and the divine blessing has been traced in the following results: Religious revivals, the increase of missionary and evangelistic operations, the spread of Sunday-schools on the Continent, the International Federation for the better observance of the Lord's-day; and many important agencies now in active operation have been originated. While it is impossible to refer in detail to each of these Ecumenical Assemblies, it may be remarked that the earlier Conferences awakened great interest by their novelty. The special circumstances attending the meeting in Berlin, in 1857, deserve to be noted. British Christians were not slow to appreciate the importance of the movement. An address to their continental brethren, signed by more than 3,000 persons, including the Archbishop of Canterbury and many of the bishops, gave expression to their cordial sympathy and earnest prayers for the success of the Assembly. The King of Prussia, by whose direct invitation the Conference was

* This sketch formed the substance of the address given by Mr. A. J. Arnold, one of the Secretaries, at the Edinburgh Conference, as mentioned at page 375.

held in Berlin, took a deep interest in the whole proceedings, and gave a reception to the members (1,200 in number) at his palace in Potsdam. Of the later General Conferences it is unnecessary to speak; each has had its distinctive feature.

3. *Enterprises Initiated.*—Of the Annual Conferences of the British Organization it is unnecessary to speak fully. Whilst these have proved to be profitable occasions for the cultivation of Christian charity, they have often afforded opportunities for combined action in the initiation of Christian enterprises. Thus several important societies were originated, and have since become independent: the United Committee for promoting Christian work in Spain, the Turkish Missions' Aid Society, the Christian Vernacular Education Society for India, the Christian Evidence Society, and others. At the Paris Exhibition in 1867 the British Council of the Alliance, by invitation of the French Government, erected the Salle Evangélique, where religious services and meetings in various languages were held daily. In connection with the great Exhibition of 1878 in Paris, the Evangelical Alliance erected an evangelical hall in the Place du Trocadéro, and religious services were held similar to those in 1867, and were attended by not less than 100,000 persons. In 1855 the London Council arranged for special religious services for the working classes, when Exeter Hall was crowded, Sunday by Sunday, with men evidently of the class which it was specially desired to reach, and to whom the Gospel was preached by ministers of various churches. The great success of this enterprise led to the present system of undenominational services in public halls, etc. The mission of one hundred Protestant ministers to preach the Gospel in the open air to the Roman Catholics in Ireland, the British Syrian Relief Fund, the recent Deputation to Christian workers in Italy, and many other schemes originated by the Alliance, might be adduced in evidence of its practical character.

4. *The Christian Press.*—Prizes of £100 each were given for the best essays on Popery, Infidelity, and the Sabbath—subjects in relation to which Evangelical Christians are, for all practical purposes, unanimous. The published essays of Dr. Wylie on the Papacy, Mr. Pearson on Infidelity, and Mr. Hill on the Sabbath, are deservedly appreciated throughout the whole Christian Church. Copies of each of these volumes were presented to a large number of college

and other public libraries, through the munificence of the late Thomas Farmer, Esq., and John Henderson, Esq. Mr. Pearson's essay on Infidelity was subsequently issued in a cheaper form, and although 100,000 copies were printed, this supply was speedily exhausted. Separate prizes were offered to working men for the three best essays on Infidelity, and these produced the valuable works—"The Shadow of Death" and "The Creed of Despair"—by C. M. Smith (a printer) and M. Spears (an ironfounder). *Evangelical Christendom*, the organ of the Alliance, not only reports monthly its transactions, but also supplies useful information on events occurring in various countries in relation to the state and progress of the Church of Christ. (This magazine is forwarded free to all subscribers of £1 per annum to the funds of the Alliance.)

5. *United Prayer.*—Acting on one of the "practical resolutions" adopted at the formation of the Alliance in 1846, an address has been annually prepared, and circulated widely throughout the world, inviting Christians everywhere to unite in supplication for the blessings suggested. This annual Week of Prayer in January has been increasingly and extensively observed year by year, and it has become "the Universal Week of Prayer" since the appeal of the Lodia missionaries in 1857. In many places at home and abroad the largest halls and churches have been insufficient to contain the multitudes assembling in sympathy with their Christian brethren in all countries, and there is the clearest evidence that Christians thus united have not pleaded with God in vain. The Alliance has also promoted united prayer at stated seasons and on special occasions.

6. *Religious Liberty.*—Repeated action has been taken by the British and Foreign Branches of the Evangelical Alliance unitedly, in answer to urgent appeals made to them by Christian brethren suffering persecution in European and other countries. Deputations have pleaded with the Governments for the repeal of oppressive laws, and for the liberation of Christians persecuted for conscience' sake. These efforts have in almost every case been successful, showing the power of Christian union, and the efficient aid which the Alliance, as its expression, has been able to render to our brethren in their affliction and need. Even those who complain that the Evangelical Alliance is unpractical, admit that, in the matter of freedom of conscience, it has rendered signal service to the cause of religion. The Madiat, in Florence, Mata-

moros and his fellow-Protestants, and Julian Vargas, in Spain, were, under God's blessing, released by the action of the Alliance. Though the Queen of Spain refused an audience to the European deputation, the presence of so many influential men from different countries produced a profound impression in Madrid, and the desired end was secured. The missionaries and Turkish converts in Turkey and Syria; the Baptists in Germany, in Russia, in Sweden, and in Switzerland; the French missionaries in Basutoland, South Africa, as well as the English missionaries in New Caledonia; the Lutherans in the Baltic Provinces of Russia; and the Lutheran pastors in Hesse-Darmstadt,—are instances showing the important service rendered by the action of the Alliance. Successful efforts were also made on behalf of six converts to Romanism in Sweden. Appeals had often been made to Roman Catholic rulers for religious freedom to Protestants, and now the Alliance obtained from a Protestant monarch liberty for persecuted Romanists. The Nestorians received the aid of the Alliance in their great distress and persecution, and the Shah of Persia was induced to head a subscription list with a contribution of £100 in aid of the fund for rebuilding the Christian churches. The following are among the cases which have quite recently occupied the earnest attention of the Council of the Alliance: The American missionaries in Upper Egypt appealed on behalf of the native Protestant communities, from whom religious freedom had been withheld for several years. After much delay, the ex-Khedive yielded to the remonstrances of the Alliance, supported by Her Majesty's representative in Egypt, and the grievances were remedied. In a letter of thanks these oppressed brethren say: "It behoves us all to give praise and glory to God for this His signal goodness to us. Most heartily do we implore His blessing on the English Government, the Evangelical Alliance," etc. In Spain, notwithstanding the article of the Constitution guaranteeing religious liberty,

petty persecutions are not infrequent. Within the last year the pastor of a Protestant Church was charged with "disrespect" to the priest, and on this flimsy pretext was sentenced to a heavy fine and imprisonment. The treatment he received in a filthy dungeon was denounced by several Spanish newspapers. The Alliance energetically interceded on behalf of the imprisoned pastor, and he was "pardoned" by the King. Mr. Ben-Oliel writes: "Nor is my gratitude to the Evangelical Alliance to be omitted, for I know that God has crowned with success their noble efforts, owing to which I am now in the midst of my dear and afflicted family." Cases of religious intolerance in Bohemia are now claiming sympathetic action, and it is hoped that the prayer of the memorial presented to the Emperor of Austria by a deputation from the Basle Conference of the Alliance may be granted, and full liberty of worship be enjoyed by Protestants in all parts of the Austrian Empire. In these and many other cases the Alliance has aided the cause of freedom of conscience, and rendered services to the whole Church of Christ; thus accomplishing a work which would not fall within the province of any one church or of any other society.

Such is an outline of the principal operations, during thirty-three years, of a society whose membership (amounting to only a few score thousands) is not by any means the measure of its influence. But when occasions arise, the Evangelical Alliance, through its British and other organizations, is able to touch the springs of a world-wide telegraph of sympathy and aid.

The Alliance may not have accomplished all that was expected of it, but its past history proves it to be an eminently practical organization, and it is earnestly commended to the hearty sympathy and support of all friends of Christian union, desiring to see increasing harmony and more united action among the followers of the Saviour throughout the world.

PROCEEDINGS OF COUNCIL.

The first meeting of the new Council was held on Wednesday, November 12. John Finch, Esq., and afterwards the Right-Hon. William Brooke, occupied the chair. After reading the Scriptures, prayer was offered by Dr. Underhill.

NEW COUNCIL.

The appointment of the Council, and of

the President and Vice-Presidents, by the Edinburgh Conference was reported. Also that Mr. Alderman McArthur, M.P., had accepted office as one of the Vice-Presidents.

APPOINTMENT OF OFFICERS.

The Treasurers, Honorary Secretaries, and Secretaries were re-elected, and Finance and other Committees were appointed.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss H. Dowland, Bath.
 Miss Wilson, Weston-super-Mare.
 Mrs. Luarrell, Weston-super-Mare.
 Mrs. Beddy, Weston-super-Mare.
 Miss Murchison, Weston-super-Mare.
 Miss Johnson, Weston-super-Mare.
 Miss Ginningham, Weston-super-Mare.
 Mrs. Matheson, Weston-super-Mare.
 Miss Stayner, Weston-super-Mare.
 Miss Stayner, Weston-super-Mare.
 Miss Hutchins, Weston-super-Mare.
 Mrs. Currie, Weston-super-Mare.
 Mrs. Nash, Weston-super-Mare.
 Miss Nash, Weston-super-Mare.
 Miss Tate, Weston-super-Mare.
 Miss Hill, Weston-super-Mare.
 Mrs. Henry Braddon, Weston-super-Mare.
 Miss Patton, Weston-super-Mare.
 Rev. Chas. B. Snepp, Perry Barr.
 Mrs. Stuart, Clifton.
 Dr. John Ewens, Clifton.
 Mrs. Field, Clifton.
 Mrs. Brigstock, Clifton.
 Mr. Ker, Clifton.
 Mrs. Ker, Clifton.
 Mr. C. B. Ker, Clifton.
 Mrs. Ker, Clifton.
 Miss B. Ker, Clifton.
 General Boyd, Clifton.
 Mr. E. W. Cox, Clifton.
 Captain Becher, Clifton.
 Mrs. Buck, Clifton.
 Colonel Biggs, Clifton.
 Mrs. Biggs, Clifton.
 Dr. Kennedy, Clifton.
 Mrs. Kennedy, Clifton.
 Miss Heywood, Clifton.
 Miss Heywood, Clifton.
 Miss Heywood, Clifton.
 Colonel Newbolt, Clifton.
 Mrs. Newbolt, Clifton.
 Miss Nisbet, Clifton.
 Rev. E. P. Hathaway, Clifton.
 Mr. James Carver, Clifton.
 Colonel Saville, Clifton.
 Miss Heyman, Bray, Ireland.
 Major-General Bell, R.E., London.
 Lieut. A. Bell, London.
 Miss J. Child, London.
 Miss Abbott, Ilfracombe.
 Mrs. Desborough, Ilfracombe.
 Mr. W. H. Gould, Ilfracombe.

Mr. C. Cory, Cardiff.
 Mr. R. F. Horton, Cardiff.
 Rev. W. D. Kennedy, Cardiff.
 Rev. J. P. Bellingham, Cardiff.
 Rev. Mr. Renny, Cardiff.
 Miss Hopkins, Cardiff.
 Miss G. Harrison, Newcastle-on-Tyne.
 Miss M. E. Harrison, Newcastle-on-Tyne.
 J. M. Romania, Esq., Plymouth.

OBITUARY.

The deaths of the Rev. James Fleming, D.D., and Mrs. Stoughton, wife of the Rev. Dr. Stoughton, were reported. The Council adopted resolutions of sympathy.

PROVINCIAL VISITATION.

Major-General Field gave a report of meetings for the Alliance which he had attended in Clifton and Bristol.

HONORARY SECRETARIAL SERVICE.

The Council gladly accepted the proffered services of the Rev. William Arthur, who is about to spend the winter in Italy, and requested him kindly to take any steps, in his official capacity, which he may deem likely to promote the cause of Christian union on the Continent.

INTEMPERANCE AND THE OPIUM TRAFFIC.

A minute adopted at the Edinburgh Conference suggesting that a day of special prayer should be appointed to implore God in His great mercy graciously to deliver the nations from the sad evils of intemperance and the opium trade, was reported. The subject of intemperance being included in the topics for the approaching Week of Prayer, the wider question now submitted was deferred for future consideration.

BRIEF SKETCH OF THE ALLIANCE.

In response to a widely expressed wish, it was agreed that the address given at the recent Conference by Mr. Arnold, the Secretary, should be printed for general circulation.

DEPUTATION TO THE EMPEROR OF AUSTRIA.

It was resolved that a special meeting of the Council should be summoned to receive from the Hon. and Rev. E. V. Bligh and Mr. Alderman McArthur, M.P., a full report of their mission to Vienna.

WEEK OF PRAYER.

It was agreed that efforts should be made to increase the number of meetings in and around London during the January Week of Prayer.

MEETINGS AT CLIFTON AND BRISTOL.

The Council deputed Major-General Field, C.B., one of the Secretaries, to visit Clifton during the Annual Christian Conference, which was held in the Victoria Rooms on the 7th and 8th of October. He met with a very cordial reception, and, at the invitation of the President, gave a short address on the last day of the Conference.

By the kindness of Colonel and Mrs. Newbolt, a drawing-room meeting was held at their residence on the 9th, the day following the Conference, when a large number of friends came together to hear an address by Major-General Field on "The Principles and Objects of the Alliance: its Work at Home and Abroad." It was pointed out how the Holy Spirit was grieved by the want of love and union among brethren, and how jealousies and rivalries separated the children of God, brought leanness into the soul, marred communion, and hindered the work of the Lord

in the Church and in the world. The work of the Alliance at home was then dwelt upon, and many present understood for the first time the Evangelical Alliance in its true character and position. The address was received by the friends present with warm tokens of interest and approval; and the Rev. S. Walker and the Rev. Mr. Snepp both spoke in favour of a new branch of the Alliance being formed for Clifton and Bristol.

On the evening of the same day, in the New Memorial Hall, a public meeting was held, presided over by C. B. Ker, Esq. This was also well attended, and the address was listened to with close attention.

A committee has since been formed for Clifton and Bristol, of which Benjamin Thomas, Esq., is President, and Colonel Biggs, Secretary and Treasurer; and it is expected that a ladies' committee will likewise assist in the extension of the new branch.

ANNUAL MEETING OF THE LYONS BRANCH.

The series of meetings opened on Oct. 31 with a meeting for prayer at the Lutheran Church, when a cordial welcome was given to the delegates from the Swiss and French Branches of the Alliance.

The next day (Nov. 1) there was a well-attended morning meeting at the Eglise Libre, when Pastor Fallot, of Paris, read an admirable paper, which had been prepared by him for the Basle meetings, on "The Unity of the Spirit." Addresses on the same subject were delivered by Pastors Cousin, of Basle, and Cornforth, of Lausanne. Mr. Cornforth described the successful efforts made at Lausanne to promote fraternal intercourse amongst Christians. Monthly prayer-meetings, weekly social meetings for religious conversation, reading the Scriptures, and prayer, had brought together clerical and lay members of all the churches with the happiest results. Pastor Puyroche, of Lyons, spoke of the progress towards practical Evangelical alliance in Lyons, where ministers and laymen of all denominations—Church of England, Baptist, Wesleyan, National, and Free French Churches—worked together harmoniously at the McAll meetings, which have been carried on with great success

through the past year in four different localities in the city of Lyons.

In the afternoon of the same day two well-attended meetings were held at the same time. Both of these réunions were of great interest. Addresses were delivered by the delegates.

In the evening Pastor Perrelet, of Geneva, preached (at the National Reformed Church) an eloquent and impressive discourse from Rev. iii. 20: "Behold, I stand at the door, and knock."

On Sunday morning (Nov. 2) the usual services were held in the various churches.

In the afternoon (at the Eglise Libre) a full and interesting account of the Basle meetings was given by Pastor Cousin. He reviewed some of the many subjects which had been treated, and narrated many incidents illustrating the happy spirit which prevailed. At the close, the members of the Alliance partook of the Holy Communion.

In the evening Pastor Fallot gave an address (at the Eglise Libre) on "The Action of the Church in the Evangelization of Great Cities." He described the work of the Deaconesses of Rue de la Tour d'Auvergne, at Paris—an institution which he recommended to the sympathy and help of Christians.

RELIGIOUS PERSECUTION IN AUSTRIA.

1. The facts connected with the case of San Burda, C.S., at Prague, and Josef Hodek, C.S., at Stupitz, are embodied in a printed paper presented to the Alliance meeting at Basle.

2. The case of Mr. Edward Millard at

Vienna, who, with the foreknowledge of the authorities, and with the co-operation of conspicuous members of the Reformed and the Lutheran Churches, has for nine years uninterruptedly held strictly undenominational

biblical lectures, and who, without any reason being assigned, was forbidden to continue these lectures in March, 1879, is stated in a petition presented to the Minister of Worship, and also in a memorandum to H.B.M.'s Ambassador at Vienna, both dated April, 1879. Up to this day no answer whatever has been given.

3. Last March the Baptists (members of which religious body have been residing at Vienna, at least, ever since 1845) were forbidden to hold any further meetings. Those meetings had thus far been held in a room in a private house, and admittance had been given to specially invited persons only. The appeal addressed to the Central Government in April has been left without any answer. Six or eight Baptists, met for prayer on a Sunday, last August, at the house of a postman in one of the suburbs, were dispersed by the police. The postman was sent for, and it was intimated to him that the loss of his pension might be the result of refractoriness. Two other persons, foreigners, were threatened with banishment if they were again found at a Baptist meeting. On Sunday, the 2nd of November last (the deputation of the Evangelical Alliance being in Vienna), the police found their way into a house in another suburb of Vienna, mounted up into the third story, and there found about fifteen persons engaged in prayer. The meeting was immediately dispersed, and the males ordered to the police-court that same Sunday afternoon, at three, for examination. The result is yet pending.

4. The Irvingites ("Apostolical Church"), after having held public worship for several years, were last March forbidden to hold any further meetings whatsoever.

5. The Methodists are permitted to hold lectures, but no singing or praying is allowed, no prayer-meeting and no Communion service.

6. The Swedenborgians ("New Jerusalem Church"), who in 1868 formed an association for the formation of a "New Church," were forbidden some time ago to continue their meetings. After an expensive law-suit they have re-opened their meetings, but no Baptism or Communion service is tolerated, and within the last four weeks they have been forbidden to bring together their own children for religious instruction.

7. The Rev. Mr. Adams, at Prague, of the American Board of Missions, is not permitted to hold any meeting whatever; and a fine of 100 florins, or imprisonment for twenty days, has been threatened if he attends, even as a hearer, any religious meeting held by parties

connected with a religious body not recognized by the State.

8. The Rev. Mr. Schauflier, at Brünn, of the same mission, is permitted to hold religious meetings, but on the express condition that he keeps out children, between six and fourteen years of age, belonging to a Church recognized by the State. The limitation makes the permission illusory.

9. The Rev. Mr. Piria, at Prague, sent out by the Scotch Free Church as a missionary to the Jews, is not allowed to hold any service in the language of the country.

10. The Rev. Mr. Babzar, of the Free Reformed Bohemian Church, is forbidden to hold any religious service whatever.

11. At Brandeis, in Bohemia, a married couple that had left the Romish Church and joined the Baptists before their first child was born, applied within the term prescribed by the law to have the birth entered in the register expressly provided for parties belonging to religious communities not recognized by the State. The application has been refused, and the parents have been ordered to have their child baptized by the Romish parish priest, on the ground that a child must have some religion, and that the parents have none!

12. Tan Marek, at Schlan, in Bohemia, an evangelist appointed by the Rev. Mr. Schubert (a regular minister of the Reformed Church, acknowledged by the State), has been forbidden to hold Bible readings in his own house, or to admit persons not belonging to his family to his domestic worship. He has been reprimanded by the political authorities because he did not bolt his house door before he said his prayers.

13. In August an ordained minister of the Reformed Church in Bohemia, preaching at a station in the country, wearing his gown in token of his official capacity, was interrupted by the police in the middle of the service, and was only permitted to resume the service in the afternoon after he had obtained special permission from the authorities.

Dissenters are allowed by law to hold domestic worship (literally, "house worship") [*Haus-Gottesdienst*], but, contrary to the interpretation officially given for years together, and adopting a new interpretation lately discovered, not an individual may be present beyond the *bond fide* members of the family.

All this, whilst Section XIV. of the "Fundamental Law," of 21st December, 1867, expressly "guarantees full religious liberty to every individual" in the realm!

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